PAVLS CROVVNE OF REIOYCING.

OR

The manner how to heare the *Word with profit.*

By THOMAS GRANGER preacher of *the word at* Botterwike *in* Holland, neere *Boſton* in Lincolnſhire.

IAMES 1. 12.

Bleſſed is the man that endureth temptation, for when he is tried, hee ſhall receiue the Crowne of life, which the Lord hath promiſed to them that loue him.

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TO THE WORSHIPFVL and vertuous Lady, the Lady, IOAN ALTHAM, temporall happineſſe, and eternall bleſſednesse.

GOOD MADAME:

MAY it pleaſe your Ladyſhip to accept this ſmall treatiſe, of the right hearing of the word. Small it is, not in reſpect of the ſubiect; for to be a good hearer is no leſſe excellent a gift of grace, then to be a good ſpeaker: but in reſpect of the forme, phraſe, and manner of handling thereof, wherein I haue faſhioned my ſelfe to the capacitie of vulgar ignorant people, euen ſuch like as by Gods prouidence I haue heene called vnto, who are fitter for milke then ſtrong meates.

Yet whatſoeuer it is, ſuch it ſhall be, as your Ladiſhip ſhall accept it, and to ſpeake ingeniouſly without flatterie, which I euer hated, your amiable diſpoſition to Vertue, & Piety, in your yong age, as I well obſerued, when heretofore I liued at the houſe of the good Knight Sir Iohn Leuenthorp *your father; and my often remembrance thereof vpon occaſions, and now vpon this occaſion alſo, as alſo the ſingular duty that I owe to your ancient, and truly honoured familie, and to you in ſpeciall, haue moued me, and made me the bolder to offer this vnworthy Preſent vnto you, deſiring you to accept it only as a token of a thankfull minde, and ſincere affection; which remaine euer diſpoſed to the performance of any ſeruice wherein your Ladiſhip by me may be pleaſured.*

Your Ladiſhips in all

From *Botterwike* in *Holland*, neere *Boſton* in *Lincolnſhire*. 1616.

dutie to command

THOMAS GRANGER.

PAVLS CROVVNE OF Reioycing.

1 THES. 2.13.

For this cauſe alſo, thanke we God without ceaſing, that when yee receiued of vs the word of the preaching of God, yee receiued it not as the word of men, but as it is indeed, the word of God, which alſo worketh in you that beleeue.

IN the former Chapter, at the ſecond verſe, the Apoſtle beginneth a congratulation, whereby he reioyceth in the behalfe of the Theſſalonians for their effectuall faith, diligent loue, and patience in perſecution, wherein they excelled, as they became enſamples to all the faithfull in *Macedonia* and *Achaia*. Now in this ſecond Chapter from the firſt verſe to the 13. he maketh a digreſſion; wherin he laboreth to confirme them in this

effectuall and fruitfull faith, and that by an argument drawne from his true Apoſtleſhip, which by three principall reaſons hee prooueth, and approueth vnto them.

1. By his entrance in vnto them, which was not in outward ſhew and pompe, but in trauaile, and in the feare of God. *verſ.* 1.2.

2. By his preaching, which was not by inſincerity, that is, falſe and corrupt doctrine, impure affections, and guile, but wherein he approueth himſelfe to God. *verſ.* 3.4.

3. By his intire loue and affection towards them, in that hee vſed no flattery, coloured couetouſneſſe, or vaine-glory, but was gentle among them, as a nurſe cheriſheth her children, *verſ.* 5.6.7.

Now this his ſincere loue and affection hee demonſtrateth by the effects, and tokens thereof, which doe teſtifie the ſincerity, and ſimplicity of his heart.

1. Effect or token was his readineſſe, to deale not onely the Goſpell vnto them, but euen his owne ſoule, *verſ.* 8.

2. Was his labour and trauell, becauſe he would not be chargeable vnto them, whereof they had experience, *verſ.* 9.

3. Was his holy, godly, and righteous conuerſation among them, *verſ.* 10.

4. His faithfulneſſe in executing his office for their good; in exhorting them, comforting them, and intreating them (as a father his children) to walke according to their reall calling, *verſ.* 11.12.

Now taking occaſion at theſe duties of his miniſtery; namely his exhorting of them, his comforting of them, and beſeeching of them: he returneth to his former gratulation in the 13 and 14 *verſes*: wherein hee alſo reioyceth in their behalfe, becauſe they receiued the word, not as his word, but as the word of God, that

that ſent him; whereof this was a manifeſt token, euen their conuerſion, their faith, and obedience, and daily increaſe therein.

In this gratulation, two things are to be conſidered, the Manner and the Matter. Firſt, concerning the manner, or forme thereof, it is expounded by way of thankeſgiuing to God, the author of this harmony & concord betweene him the Paſtour teaching them from God, and them his flocke receiuing his doctrine as from God.

In that hee expounds his gratulation by way of thankſgiuing, he teacheth them two things: firſt, that his preaching, labour, induſtrie, and gifts, wrought not this faith, and obedience in them, but God by his ſpirit inwardly, and by his Miniſtery outwardly. 1 *Cor.* 3. 5. 6. Who is *Paul*, who *Apollos, but Miniſters by whom ye beleeued, as God hath giuen to euery man? Ego plantaui, Apollos rigauit*, &c. The Apoſtle therefore conſidering how apt we are of our ſelues to attribute too much to the meanes, and to inſiſt on the ſecond cauſe, reuoketh them to God the principall cauſe, that hee alone may be praiſed; and glorified for all thiugs, and in all things. 1 Cor. 3. 5. 6.

2. He teacheth them hereby, that their faith is not of themſelues, but of God, and that thereof both he and they by his example ought to glorifie God in giuing him thanks for this grace.

Againe, whereas he giueth thanks without ceaſing, he firſt ſheweth his faithfulnes, his loue, earneſt deſire, that hee had of their conuerſion, and now his great reioycing in their conuerſion: which two things are euident tokens of a true Apoſtle: great thankes, and continuall thankes, (you know) do preſuppoſe a great good turne; and ſuch a benefit that one acknowledgeth himſelfe euer the better for: ſo the Apoſtle preferres here this benefit, euen the bleſſing of his Miniſtery in their faith

faith and obedience, before the cheifeſt earthly bleſſing, and in the 19. verſe hee ſaith, they were his hope. his ioy, and crowne of reioycing. Likewiſe in *Phil.* 4. 1. he calls them his beloued, his longed for, his ioy, and his crowne.

Phil. 4. 1.

2. Whereas he giueth thankes without ceaſing, he doth put them in minde, exhort, and warne them, to be continually thankefull for this endleſſe loue, mercy, and grace of God: in calling them out of darkeneſſe into his meruailous light. Such a benefit as this, whereby we doe not onely eſcape death, but obtaine eternall life, ought we alwaies to remember, and by all meanes to manifeſt our thankfulneſſe for the ſame; both heart, mouth, and hand, ought to be enlarged, euer to praiſe, and thanke him by thought, word and deede, otherwiſe if wee be not for euer thankefull for this endleſſe benefit, we may iuſtly prouoke the Lord to ſhorten his hand, and to take his graces from vs.

Laſtly, whereas hee giueth thankes without ceaſing we obſerue what is the greateſt matter of ioy, and reioycing to a faithfull ſhepheard, namely, the faith and obedience of his flock to his doctrine, inſtructions, and exhortations; not as from him, but as from God: as the huſbandman reioyceth in a plentifull harueſt, forgetting all his labours and trauels in ſeede time; euen ſo the true ſhepheard reioyceth in the fruits of his labours, and ſeeing a plentifull harueſt towards, is glad that God hath made him an inſtrument to gather his wheate, euen the ſoules of men, into his Barne.

The Miniſter hath cauſe of reioycing, and thankeſgiuing in the faithfull diſcharge of his calling, when his conſcience doth aſſure him, that he hath kept himſelfe innocent from the bloud of all men, and hath kept nothing back, but to his vtmoſt power and grace giuen him, hath declared all the counſell of God, by word, and example of life, *Act.* 20. 26. 27. he hath I ſay cauſe

Act. 20. 26. 27.

of

of reioycing herein, though hee ſee no fruits of his labours, as the Apoſtle ſaith 2 *Cor.* 2. 15. *Wee are vnto God the ſweete ſauour of Chriſt, in them that are ſaued, and in them that periſh.* 2 Cor. 2. 15.

But when his miniſterie is effectual in men to beget and increaſe faith in them, to regeneration, and to eternall life, then is he the ſauour of life vnto life, and there is double matter of reioycing, and thankeſgiuing. *Paul* little reioyced in his owne grace, and conſcionable diſcharge of his owne dutie, neither eſteemed much all his labours and ſufferings, when he ſaw them not effectuall in the conuerting ſinners vnto God: but when hee had done all that he could, he complaineth that he had run in vaine, *Gal.* 4. 11. *I am in feare of you, leaſt I haue beſtowed labour on you in vaine. i.* ſeeing no fruit of my labour in your conuerſion. Gal. 4. 11.

The matter of the gratulation, and thankſgiuing, is their Faith, which is not ſimply named, but propounded by way of circumlocution, and as it were deſcribed by certaine degrees.

The firſt degree in this deſcription, or rather definition of their faith, is their hearing of the word, [*when yee receiued of vs the word of the preaching of God,*] which words in the greeke are thus, [*becauſe receiuing the word of hearing from vs of God:*] both haue one meaning, but I rather follow the Greeke verbatim, becauſe he ſpeaketh here eſpecially of their act of beleeuing; the firſt degree whereof is hearing, and emplyeth his act of preaching in theſe words (*from*, or *of vs.*)

It is called the word of the hearing of God, becauſe there is no light or ground of the Goſpell in mans reaſon; he hath not the leaſt ſparkle of this knowledge of God in Chriſt in him, therefore the Apoſtle ſaith, *Rom.* 10. 14. *Faith commeth by hearing, and hearing by the Preacher.* *Adam* was created perfect man in all the faculties of his reaſonable ſoule, yet was hee without this know- Rom. 10. 14.

ledge, which was hid in God, and reuealed, and preached to him by God himselfe after his fall, Gen. 3. 15. who foreseeing the fall, foresaw the remedy also. This sauing knowledge God likewise reuealed to Abraham, *Gen.* 18. 18. and afterward preached the same by typicall ceremonies, and by the Prophets, to his church: lastly, by his owne Sonne, who hath reuealed all the wisdome of God, concerning mans iustification, and saluation, and accomplisht the same in himselfe; and the sonne hauing all power and authoritie giuen of his Father in heauen and earth, hath preached the same to vs Gentiles, by his Apostles, and Euangelists, Pastours, and Teachers: Againe, it is called the word of hearing after the imitation of the Hebrew, for the word *heare*, or *which you heard.*

Now to heare this word of faith preached, is meerely of grace, and is the first degree of faith. The graceless, *viz.* naturall men, will not patiently heare this word of the preaching of God: it is to them foolishnes, and vaine talke, for they make this doctrine and profession groundlesse, and to no end. Groundlesse, because they comprehend not the same by their carnall reason: To no end, because they measure euery thing by the worldly vse, profit, or pleasure thereof. 1 *Cor.* 1. 18. *Prædicatio Euang. est iis qui pereunt stultitia.* In *Act.* 7. 57. 58. The Iewes stopped their eares at *Stephens* preaching &c. *Act.* 19 24. The multitude of the *Ephesians* when *Alexander* shewed them of *Paul* and his doctrine, &c. *Act.* 23. *Ananias* the high Priest caused *Paul* to be smitten on the mouth, in the very beginning of his Apologie.

The Turkes, Iewes, and Papists are ready to stop their eares as soone as they heare the truth. Yea, and many protestant Atheists, and Epicures, would at no hand heare the word, if they were at their owne libertie: they hate and deride the very name of a Preacher, and cannot looke on a blacke coate, (as these blacke mouthed

hell-

hell-hounds terme them) with a patient eye; which ſhewes that they hate our calling, and are the enemies of God, and their owne ſaluation: And that enuious & murtherous heart which ſhewes it ſelfe now in mocks, and taunts, would ſhew it ſelfe in open rage and cruelty, if it were not bound in with chains and bonds of iron.

2. Degree of their Faith, is in theſe firſt words, [*when ye receiued of vs &c.*] This is the ſecond degree of faith; after we haue heard the word, to giue aſſent in general to the ſame, as true, and to approue of it as good. And this is alſo meerely of grace; for there are many which heare, but their hearing is not mingled with faith, and therefore they profit nothing by hearing, *Heb.*4.2. The Goſpell was preached to them, as alſo to vs: but *the word which they heard profited not them, becauſe it was not mixed with faith in thoſe that heard it.* And *Paul* ſaith, 1 *Cor.* 2. 14. *The naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him; neither can he know them, becauſe they are ſpiritually diſcerned.* In *Acts* 17. 18. When *Paul* preached at *Athens*, certaine Philoſophers of the Epicures and Stoikes heard him, but ſome counted him a babler, and others, a ſetter forth of ſtrange Gods. This generall conſent vnto the word preached in man, is of grace, but this is not ſauing grace, for the Deuills belecue alſo and tremble, *Iames* 2. 19. I ſay it is of grace in man, becauſe he cannot do this by ſupernaturall light; but the Diuels by light of nature, not by created light, but by obſeruation.

1 Cor.2.14.

Iames 2.16.

3. Degree of their faith is expreſſed in the middle of the verſe, in theſe words [*ye receiued it, &c.*] This word, *receiued*, is twiſe vſed in the engliſh, but it is of differing ſignifications, as the Greeke, and Latine doe ſhew: The former is in Greeke παραλαβεῖν, *accipere*, the latter is δέχεσθαι *excipere*: the former whereof ſignifieth to receiue or take willingly, or vnwillingly, or

after any ſort: the latter ſignifieth to entertaine or receiue willingly, to welcome: Therefore of this word commeth δεξία, the right hand. That which we doe vnwillingly, is done as it were with the left hand, ſiniſterly and vntowardly; but that which we do willingly, it is done as it were with the right hand, dexterouſlie, aptly, and handſomely: to receiue the word, here, therefore ſignifies to welcome, to embrace with willingnes and liking, and to apply it to themſelues.

This is then the third degree of Faith, to welcome, entertaine, embrace the word with readineſſe, willingneſſe, loue, delight, and to apply the ſame particularly to our owne hearts and conſciences. This is alſo of meere grace, without which grace none can be ſaued. Many heare the word with the outward eare, many do alſo vnderſtand it, and beleeue it to be true, but few receiue the ſame into the heart, to giue it intertainment, and rooting there. In *Acts* 8.21. *Simon Magus* beleeued the Goſpell hiſtorically, yet *Peter* ſaith there, that his heart was not vpright in the ſight of God. In *Acts* 5.3. *Ananias* beleeued the Goſpell, and ſeemed to bring forth fruits thereof, as did the other Chriſtians, but it was not rightly receiued into the heart, for hypocriſie which is is the worke of Satan, and ſauing faith, which is the worke of the ſpirit, cannot dwell together in one heart.

Acts 8.21.

Acts 5.3.

Iudus vnderſtood, and beleeued the word, and was a Preacher thereof, but it was neuer intertayned and rooted in his heart, but thorny couetouſneſſe was rooted therein, which in the end choaked the word. So 2 *Tim.* 4. 10. *Demas* was a follower of *Paul*, but the loue of the world was neuer rooted out of his heart, therefore in time it choaked the word, &c. *Iulian* the Apoſtata, giue intertainment to the word, but pride was neuer rooted out of his heart, therefore it choaked the word in him, 1 *Tim.* 5. 11. *Paul* ſpeakes of young widowes,

2 Tim. 4. 10.

widowes, that hauing entertained and profeſſed the word, doe afterward waxe wanton againſt Chriſt, and breake their firſt faith, becauſe concupiſcence and fleſhly luſt was neuer rooted out of their hearts, therefore it choaked the word in them.

When as the word is receiued into the heart, together with theſe and ſuch like luſts, which our Sauiour Chriſt calleth thornes, *Math.* 13. 22. the thornes being naturall to the heart, and therefore hauing ſtrong rooting, muſt needs in time ouergrow and choake the word; euen as weedes being naturall to the earth, doe ouergrow and pine away the corne, that it cannot fructifie. And this is the condemnation of the multitude, I meane of the common hypocriticall Proteſtants, which giue entertainment to the word, but expell not their beloued company, or gueſt, their head perſonall ſinne, with the branches and fruits thereof: either muſt Chriſt, and that ſinne dwell together; or elſe muſt Chriſt be expelled, that it may rule.

But caſt out the bond-woman with her children, for ſhee and her ſonnes cannot be heyre with the free; if *Iſaack* be heyre, then muſt *Iſhmael* be caſt out: and if the birth-right belong to *Iacob*, *Eſau* cannot haue it. Crucifie the olde man with his children, the luſts of ignorance, and the workes of darkeneſſe: for if the ſonne of God by his word and ſpirit hath taken poſſeſſion of your hearts, and dwell therein, as owner and heyre, then cannot the bond-womans ſonne be heyre, whether it be pride, or couetouſneſſe, or enuy, or fleſhly luſt, which ſpring out of originall corruption.

The word of God and naturall luſt cannot both dwell together, they cannot both be heyres, they cannot both be maiſters, but being contrary one to the other, the one of them will haue the dominion and vpper hand: ſinne and Satan lay claime to all by right of antient inheritance, from many deſcents, but the

word is the ſword of the ſpirit, driuing them out of the heart, and cutting them downe. As *Ioſhuahs* ſword ſlue all the ancient inhabitants of Canaan, and placed the Iſraelites therein; euen ſo muſt wee caſt out and ſubdue theſe Canaanitiſh luſts and affections, the word muſt be as a ſword, or ſacrificing knife in vs to cut downe theſe ancient in-bred inhabitants, worldly luſts; yea, as the Land of Canaan ſpued forth her Inhabitants, ſo muſt we cleare our hearts of this menſtruous filth, that they may be Temples for the holy Ghoſt, euen as Salomons Temple, beautified and adorned with holineſſe, righteouſnes, faith, goodnes, meekeneſſe, loue, truth, continence, temperance, and all vertue.

4. Degree of Faith, is their intertayning and embracing of the word in ſuch ſort as is peculiar, and proper to the word which is propounded: firſt, negatiuely, [*not as the word of Men,*] and then affirmatiuely (*but as the word of God.*) Heerein appeareth euidently the difference betweene hypocrites, and true beleeuers. Infidels heare the word of God altogether as the word of man: Hypocrites receiue the word of God as the word of man, that is, they allow it to be the word of God, ſo farre forth as it is agreeable to their liking, and wherein it differeth from them, they contemne, and put it off from them, as but the word of man: this is therefore the meere and especiall, and ſauing grace of God, to receiue the word as from God, and not from Man.

The Phariſees heard the pure word of the Goſpell from the mouth of the Sonne of God himſelfe, but becauſe he was in the ſhape and forme of man, therefore they receiued it but as the word of man. *Iohn* 8.13 *Thou beareſt record of thy ſelfe,* &c. *Mark* 6.2 Our Sauiour Chriſts Countrymen, friends, & kinſfolks, hearing his wiſedome, and ſeeing his workes, were aſtonied, but beleeued

Iohn 8.13.
Marke 6.2.

beleeued not in him: What was the cauſe? *Verſ.* 3. *Is not this the Carpenter, Maryes Sonne, brother of Iames & Ioſes? &c.* They looked with fleſhly eyes on his outward appearance only, and eſteemed his word but according to his outward appearance; therefore it became vnprofitable to them.

Such like Phariſees are the heads of the Romiſh Church, the teachers and maintainers of hypocriſie, which auouch that the written word hath no authority with vs, but by their approbation, and what is their approbation? Firſt, they wreſt it to ſuch a ſence as may ſerue for the erecting and maintaining of their owne authority, and their *Antichriſtian ſynagogue*, and then hauing adulterated it, and made it their owne word, they giue allowance to it. Hereupon euery Impe of that Church will not heare the word, as the word of God, but as of the Church, that is, of the Pope, and his Cardinals; and in this they reſt ſatisfied, and reſolued, thinking it hereſie to receiue the word meerely as the word of God.

Of this ſort are all prophane *Eſaues* and Epicuriſh Politicians, which count themſelues Proteſtants, but are not: they acknowledge and receiue the olde and new Teſtament, as the word of God, but as for Doctrines, Inſtructions, Vſes, and eſpecially Applications thereof, they receiue as but the word of men, and chiefly, when the application thereof concernes their reformation in particular. As the Papiſt counts the true interpretation of Scriptures hereſie, and vnder that name reiects it; ſo the carnall Goſpeller counts the true vſes and applications of the word, preciſenes, and vnder that name or terme contemnes it. So that as the one denyes the truth and embraceth errour; ſo the other confeſſing the truth in generall, doth wilfully refuſe it in particular, and liueth after his owne luſt, without the word: and whether of theſe is the better?

What

What is the cauſe that many doe not heare and receiue the word with that reuerence and obedience as they ought, as their whole life and conuerſation doth ſhew? It is becauſe they receiue it as the word of man: for if they were fully perſwaded and ſeriouſly beleeued that it were the very word of God, they would not ſo lightly regard it, and liue ſo diſſolutely: For who dare be bold to fight againſt God? Who dare contemne him, and deride him to his face, as many doe? If men dare not doe this to an earthly Prince, without feare, yea cold feare troubling their thoughts, and looſing the ioynts of their loynes; how comes it to paſſe, that they dare ſo boldly chalenge God the combate, and with petulant deriſion prouoke him?

The reaſon is, becauſe they receiue it as the word of man, and thinke they haue to deale with man, and not with God; this is the cauſe of their contempt and diſobedience: For if they were touched with any ſence or feeling of the preſence of Gods maieſty, and that they receiued the word as from his owne mouth; ſurely there is no man liuing, that durſt ſo dally and trifle with the word, much leſſe withſtand it, or haue it in deriſion. It is a maruell therefore to ſee and heare how many take liberty to themſelues to dally with, and to make a ieaſt of the Word, to be touched with no reuerence or feare of the ſame.

But indeed, what maruell is it to ſee an infant thruſt his hand into the fire without feare, or doubting? or to ſee a blinde man goe willingly into the pit? or a drunkard inraged with wine, to run deſperately on the ſwords point? or a madde man to kill himſelfe? Did not the rebellious Iſraelites deride the word of the Lord ſent to them by all his Prophets? Did not *Corah*, *Dathan*, and *Abiram* with their conſorts, wittingly and wilfully rebell againſt the Lord in the perſon of *Moſes*, whoſe authority they ſaw euen with their owne

eyes,

eyes, that it was giuen him of God? Did not the Israelites cast off the Lord, from being their Gouernour in the person of *Samuell*? *They haue not cast thee away, but they haue cast mee away, that I should not raigne ouer them.* 1 *Sam* 8 7. 1 Sam.8.7.

Did not the Iewes contemn and cast off the word of the Lord spoken by *Ieremie*, saying that it was not the Lords word, but the malicious counsell of *Baruch*? *Ier.* 43.2.3. Did not the counsel of the Iewes with the high Priest, count the Gospell sedition, and rebellion, which the Apostles taught, as Gods owne spirit gaue them vtterance? *Acts* 5.28. Did not *Tertullus* the Orator count *Paul* a pestilent fellow, a mooner of sedition, and an heretike? *Acts* 24.5. Yea if wee recount from the beginning of the world, wee shall see that infidells, and hypocrites haue alwaies heard and receiued the word of the Lord, as the word of man, and vnder that pretence haue euer withstood the same, and cast it off from them, especially if it were not to their owne liking, or that they could not politickely make some vse of it for their bodily turnes. Ier.43 2.3. Acts 5.28. Acts 24.5.

No maruell then is it, if in these latter Atheisticall and Epicurish dayes the word of the Lord take no place among many, but be turned lightly off as the word of man, yea, and had in derision, as but the vnaduised, rash, and indiscreet speeches of a phantasticall, spleenfull, or precise fellow, as *Eli* supposed the sober, and feruent prayers of *Anna*; and certaine Iewes termed the gifts of the holy Ghost drunkennesse.

But this were a maruell if that God should come from heauen in the shape of a man, (for no mortall man can liue in his glorious presence) and should conuerse familiarly with vs, preaching the glad tidings of the Gospell in all lenity and mildenesse, hauing in his person, doctrine, and conuersation matter to prouoke

and allure all men, euen the pooreſt, the meaneſt, the ignoranteſt, the Publicane, the ſinner, the weake-harted, the troubled conſcience to follow him, embrace him, loue him, reioyce in him, being meeke & lowly in heart, mercifull, and pittifull, mourning and ſorrowing for the hardneſſe of mans heart, weeping for our miſeries, calling all to repentance, refuſing none that in any ſincerity came vnto him; louing all, in whom any token of preſent, or future grace appeared, reproouing onely the enemies of mans ſaluation, pride, enuy, hypocriſie, couetouſneſſe, and threatning iudgements againſt hard-hearted and obſtinate rebels, who ſeeke their owne glory in the deſtruction of Gods glory and kingdome, and are enemies to their owne ſaluation, and all other mens; nay, and beſides this, ſhould not onely giue no appearance of euill, but ſhew forth the glory of his God-like maieſty in all his words and workes, publike and priuate. It were a maruell I ſay, if any man receiued not his word, as the word of God, being God himſelfe, and in all humility, reuerence, and obedience, followed not him, and yeelded not himſelfe to doe homage vnto him.

Euen thus was God conuerſant among his owne people the Iewes, in the true ſhape of man; but his owne receiued him not: they heard his word, but as the word of man, and eſteemed his life and holy conuerſation, but as of an ordinary man: but this is more wonderfull, that God preaching in the forme of man ſhould be reiected as a deceiuer, as a chiefe ſinner, as a worker with euill ſpirits, as not worthy to liue among men. Indeede if that Chriſt had preached ſome new and ſtrange thing neuer heard of before, they might haue had ſome pretence of reiecting his word; but ſeeing that hee taught nothing, but that which *Moſes*, and the Prophets foretold, whoſe Diſciples they profeſt themſelues to be, and whom they beleeued; and

yet

yet beleeued not him, but making him contrary to *Moſes*, *Ioh* 9.28. who plainely ſet before their eies, put into their eares, and euen thruſt into their hands all that they heard, and read in *Moſes* and the Prophets euery day, that they might heare, and ſee euen with bodily eyes and eares, and handle the word of life: It is a wonderfull thing I ſay, that they ſhould not receiue his word as the word of *Moſes*, and the Prophets, and conſequently of God. What ſottiſh ſtupidity is this? What ſhould thus bewitch them, that being bereft of common ſenſe, as it were, they ſhould deny that eſpecially which they moſt profeſſed, and reiected that by all meanes as moſt deteſtable, which they moſt glory in, and boaſted of? Iohn 9.28.

Nay, if we conſider the cauſe hereof, it is no wonderfull or ſtrange thing, but naturall and common, if wee could but reflect our eyes vpon our ſelues, to ſee the things within vs, as we doe the things without vs, but it is giuen to very few to diſcerne the times, and ſeaſons by application of the true light to the ſame, which maketh euery thing manifeſt as it is.

The cauſe heereof, was the bewitching hypocriſie of the hart; for howſoeuer they pretended religion, deuotion and zeale, and therein matched the Romiſh Ieſuites, yet was not the ſame truly rooted in their harts, but pride, ambition, vaine-glory, couetouſneſſe, and enuy were deepely rooted, and firmely ſetled therein, which ſinnes being coloured with fayre pretences of religion, blinded not onely the eies of the world, but euen their owne eyes, that their religious titles, prayers, faſtings, almes, and other outward works were but cloaked and coloured pride, vaineglory, couetouſnes, oppreſſion: and this true body, namely, their outward profeſſion, had not a true ſoule in it, but an euill ſpirit or Deuill, vſing this body deceitfully, and craftily for his owne aduantage. For, this is the nature of

the hypocriticall heart, to transforme euen the beſt, and holieſt exerciſes of religion into the nature of it ſelfe, that is, to ſerue it ſelfe of them.

Theſe holy Deuils of the Iewiſh Church, retayning the bare names, and liueleſſe titles of their Iewiſh priuiledges, as to be called the Iſraell of God, the children of *Abraham*, &c. As alſo the outward ceremonies of the Law, together with their owne ambitious traditions, and gainfull diſpenſations; but being of worldly hearts and ſpirits, were ſo farre from the true knowledge, and ſpirituall meaning of the Law, of the types and ceremonies thereof, as alſo of the Prophets, as that they could not abide to heare the ſame, ſounding to their eares as ſtrange and new doctrine; for bare titles, and the outward barke ſerued their turnes, hauing no farther ſauour of religion, nor loue of the truth in them. Therefore when Chriſt preached the Law and the Prophets ſpiritually, which they profeſſed, and wherein they boaſted carnally. It was a hard preaching, who could heare it? *Iohn 6.* Iohn 6.

The Papiſt doth marueile at the ſtupidity, and vtterly condemne the obſtinacy of the Phariſees, and Iewes for their contempt of the Goſpell, and ſhamefull intreatment of the ſonne of God, and for their hypocriſie, pride, couetouſneſſe, enuy, &c. And the Friars and Ieſuites in their Sermons worke vpon the paſſions of men, to prouoke and inflame their hearts to an hatred of them, for hating the Goſpell, and putting our bleſſed Sauiour to death.

Surely it is a wonderful thing to conſider the darkneſſe of their hard hearts, that they haue no ſight at all in themſelues of theſe things, for which they vtterly condemne the Iewes, being no leſſe enemies of Chriſt then the Iewes.

The Phariſees holding, and maintayning the true principles of the law, and Prophets, did in their Interpretations

pretations, Expoſitions, and ſpeciall Applications, ſwarue ſo far from the true meaning thereof, through the darkeneſſe of their earthly hearts, as they became vtter enemies of the truth therein contained, for Chriſt was the truth, the end and fulfilling thereof, whom they pointed at, and whom the Phariſees heard and ſaw, ſpeaking and fulfilling the ſame in their eyes, and eares, yet will they not be his Diſciples, but *Moſes* Diſciples, *Iohn* 9. making *Moſes* and Chriſt contrary, whereas indeede they themſelues were contrary to themſelues, for if they had knowne and profeſſed *Moſes*, and the Prophets ſpiritually, and truly, then had they knowne Chriſt, and beene his followers, but being carnall profeſſours, they are vtter enemies of the truth which they profeſſed. Let common Proteſtants note this well. Iohn 9.

Euen ſo, in the very ſame manner, the Romiſh Synagogue, with the whole Antichriſtian rout, houlding the true principles of the Goſpell, the olde and new Teſtament, and the abridgements of the ſame, to wit, the Creede, the Commandements, and Lords prayer, doe in their Interpretations, Expoſitions, Gloſſes, and particular Applications of the word, ſo farre and wide run aſtray from the true meaning thereof, as they are vtter enemies of the truth perſecuting the true profeſſours of the ſame, vnder the names of hereticks, as the Iewes perſecuted Chriſt vnder the name of a ſeducer and deceiuer.

The Phariſees built their falſe ſect, doctrines and deuotions vpon the true ground, or principles of the Law and Prophets, ſo doe the Romaniſts build their Antichriſtian Synagogue, their falſe doctrines, workes and deuotions vpon Chriſt, the Prophets, Euangeliſts and Apoſtles. But heere is the cunning of the Deuill, who as he ſees God in his great wiſdome to bring good good out of euill, yea, to turne all his Satanicall poli-

cies and deuiſes vpon his owne head, and to worke himſelfe glory out of his plot of diſhonour and ſubuerſion: euen ſo on the contrary he bringeth euill out of good, turning the truth of God into a lye, yea, vpon Gods truth and ordinance builds hee his owne kingdome, but this hay and ſtubble built vpon the true foundation ſhall be burnt by the fire of Gods ſpirit, 1 *Cor.*3.15. and the plant which he hath not planted ſhall wither away, and be rooted out, *Math.*15.13.

Now ſeeing that they haue built a falſe Church vpon a true foundation, ſoothing vp themſelues in their outward priuiledges, and liueleſſe titles, making their owne lawes, doctrines, traditions, and innumerable deale of beggarly baggagement the rule of conſcience and holy life, put the caſe, that Ieſus Chriſt the onely truth were to come, or that it ſhould pleaſe his glorious Maieſty, to come from heauen into the Church of Rome (which profeſſeth it ſelfe to be the onely and holy flocke of Chriſt) in ſuch manner as he came among the Iewes, inſtructing and teaching the people euery where, in truth, ſincerity, and without partiality, prouing his doctrine by the written word, (which themſelues acknowledge and profeſſe) as hee did the Goſpell among the Iewes by *Moſes* and the Prophets, and confirming the Doctrine with miracles; as alſo conuincing and reprouing them for their Idolatry, ſuperſtition, falſe doctrine, vaine ceremonies, traditions, godly lies, wicked diſpenſations, ambition, pride, tyranny, cruelty, exceſſiue couetouſneſſe, extortion, bribery, and all the heatheniſh abhominations of that holy denne of theeues: If I ſay that Chriſt were at Rome amongſt them at this inſtant, in ſuch appearance life, conuerſation, and doctrine, as he was among the Iewes, I demand what manner of intertainment ſhould be giuen him? And whether his word and doctrine ſhould be receiued as the word of God, or as the word

of

of man? whether it ſhould be receiued as the trueth of God, or reiected as herelie?

Euen as the King of Niniueh, with the Princes, Rulers, Nobles and Commons beleeued the word of God ſpoken by *Ionah*, layd his robe from him, couered him with ſackcloath, and ſate in aſhes; and proclaimed that neither man, beaſt, bullocke, nor ſheepe ſhould feede, or drinke water; that man and beaſt ſhould put on ſackcloth, and cry mightily vnto God, and turne from his euill way, and the wickednesse that was in his hands. *Ionah* 3.

So it may be that the Pope with his Cardinals, Fryers, Monkes, Prieſts, &c. together with the whole Citie of *Rome* would beleeue his word, and receiue it as the word of Chriſt. It may be, they would acknowledge him, reuerence him, and honour him, humbly ſubmitting to his doctrine, confeſſing their errors and ſinnes, and ſuffer themſelues to be rightly enformed, and reformed by him, their guide, gouernour, and chiefe ſhepheard of their ſoules.

But I rather thinke, that he ſhould haue far worſe intertainment among them, then amongſt the Phariſies and Iewes, and Heathen, that they would perſecute both his doctrine and perſon with all indignities, that might be deuiſed, and becauſe of his true miracles confounding their lying wonders, would iudge him to be Antichriſt, (of whom they haue already made *Luther* the fore-runner) euen as the Phariſies counted him the greateſt Sorcerer, and to deale with the Prince of the Deuills, by whoſe power he exceeded all other: I ſuppoſe that they which ſo deuoutly worſhip and adore the Image of Chriſt, and of the Apoſtles, beautifying the ſame with ſuch ſumptuous ornaments, and ouerlaying of gold, would by all meanes diſhonour the true Chriſt. And his Apoſtles, not onely contemning their perſons, and condemning their doctrines,

but

but alſo putting them to ignominious deaths. I ſuppoſe that *Seruus ſeruorum Dei*, would hardly re-deliuer the chayre, giue the right hand, or wall to *Peter*. For as the Phariſies did to Chriſt the head, ſo doe they to his Apoſtles and members likewiſe. And as *Antichriſt* doth now to the true Miniſters and members, ſo would he doe to the head: For the afflictions of Chriſt are accompliſhed in his members by *Antichriſt*, who ſhould alſo ſuffer the ſame in his owne perſon, if hee were in the ſtate of humiliation vpon the earth, as he was.

Surely may ſome ſay, it were a maruellous thing, if it ſhould be ſo, I would thinke rather that Chriſt, and his Apoſtles, teaching the ſame doctrines, and working the ſame, or ſuch like miracles, ſhould be heard and receiued of the Pope, his Cardinalls, &c. as hee was of the faithfull in the Iewiſh Church.

I anſwere, if hee ſhould come indeede, as *Ignatius Loyala* that prophane and bloudy ſouldier, a Spaniard, the Father of the Ieſuites, * came to Pope *Paulus* the third, deuoting himſelfe and his Diſciples to him, promiſing abſolute obedience to him, in all things, without any exception, and binding himſelfe with an inuiolable oath, that hee would, to his vttermoſt power maintaine and vphold the Romiſh Church and See by all meanes poſſible, if (I ſay) both his doctrine and miracles might ſerue for the glorifying of that carnall Idoll-gull, and vpholding of his worldly Synagogue and See; then without doubt hee ſhall haue great intertainement, and in ſuch ſort alſo might he haue been intertained of the Phariſies, yea of *Herod*, or any worldling.

Vide Triumphũ Papalem, Haſen. mulleri. 1539.

But now to come neerer to our ſelues, what if Chriſt were in ſtate of humiliation, and in the very ſame outward appearance among vs, as hee was among the Iewes; or *Paul*, *Peter*, or any of the Apoſtles, preaching

ching the ſame Goſpel that is now preached (for none other Goſpell could Chriſt himſelfe preach, than this which is already preached) and expounding the ſeuerall texts thereof, as hee did of the Prophets in the Temple, and in the Synagogues, handling the ſame in ſpeciall, and in particular, applying the ſame fitly according to all circumſtances, yea, ſpeaking as his and their manner was, to the heart, conſcience, and ſpirit? how ſhould his words be heard? whether as the words of God, or as of man?

It may be he ſhould be receiued of all men, as hee was of *Lazarus*, of *Martha* and *Mary*, who poured a pound of very coſtly ointment on his head, who waſhed his feete with her teares, and wiped them with the hayres of her head. It may be that all men would weep aboundantly, fall on his necke, and kiſſe him, as the Chriſtians did at *Pauls* departure from them; *Acts* 20. 37. It may be that by all meanes poſſible, they would ſhew their loue to him, by proſtrate obeyſance, and humble obedience, by contemning all worldly things in compariſon of his preſence, yea, and by preferring one word of his mouth before all humane learning and knowledge. It may be that all men from the higheſt to the loweſt, from the richeſt to the pooreſt, from the mightieſt to the weakeſt would wholly ſubmit, and ſubiect themſelues to the obedience of his word and doctrine, taking more pleaſure therein, than in all worldly pleaſure and profit, and deuote all their worldly goods, might, wiſedome, and learning to the aduancement thereof, and there is no queſtion, but ſome of all degrees and eſtates would ſincerely and deuoutly, according to the gift of grace and meaſure thereof doe theſe things, yea, many doubtleſſe would loue him, embrace him, reuerence him, for the Goſpels ſake, and admiring him would ſay, doubtleſſe the ſpirit of God is plentifull, and very ſtrong in this man,

Acts 20.37.

ſo gracious are his words, ſo holy is his conuerſation amongſt vs, as wee may ſee true Chriſtianity perfectly acted, euen as the word teacheth and commandeth.

But on the other ſide, what entertainment ſhould he finde in the world, I meane among the brutiſh ſinners, the ciuilly honeſt, and the phariſaically religious, for theſe are they that are called the World? In what manner would carnall Goſpellers heare and receiue his pure, ſpirituall, and heauenly Sermons? What manner of taſt and reliſh would his words haue in their eares? What repentance would there be wrought? What confeſſion? Contrition? Satisfaction of wrongs done, with *Zacheus*? What conuerſion? What obedience to his doctrine? What reformation either of themſelues, or of thoſe, and thoſe things, that are in their power to alter, and order according to his doctrine? How would ſinners and wicked liuers heare him! I meane all ſuch as propound their owne glory and profits, or pleaſures, the end of all their actions, and endeauors, inwardly and outwardly; for they that make theſe and ſuch like things their principall ends, can neither doe good deed, ſpeake good word, nor thinke good thought all their life long.

How would the greedy churle heare him, that loues to think and meditate of nothing but gaine? to ſpeake nor doe any thing that tends not one way or other to his bodily profit? How would the luſtfull perſon heare him, that makes his whore and wanton woman his Idoll? How would many rauening Lawyers, & ſuch as make authority a cloake of deſtruction & vnhappines, (too many now a daies) heare him, that ſtand continually waiting and gaping for the bride, whereby the poore is oppreſſed, the hands of reuengeful perſons, & of cruell churles are ſtrengthened againſt their neighbours; and whereby the mouthes of ſuperſtitious and prophane liuers are opened, and hands ſtrengthened againſt

againſt God himſelf, in his Word and Miniſters? How would (I ſay) worldlings of all ſorts heare him? How would they entertaine him? What would they ſay of him?

Euen as the Iewes did ſay, doe, and Iudge of the Prophets and ſeruants of God then, and as we doe eſteeme the faithfull Miniſters and religious profeſſors now; ſo would too many (if authority brideled them not) ſpeake, doe, and Iudge of Chriſt himſelfe, or the Apoſtles being conuerſant among vs, as then they were among them. Some ſayd, *he is a good man*; other ſayd, *nay, but hee ſeduceth the People*, *Iohn* 7. 12. Some would ſay he is too ſtrict, too preciſe, phantaſticall; ſuch kinde of Chriſtianity can no where be acted; of too ſpiced a conſcience, malecontent, he cannot tell what he would haue, nothing can pleaſe him, there can be neither loue nor good fellowſhip; but contention and miſlike one of another where ſuch preaching is: hee meddles too far in matters that concerne him not: hee thinkes there is none ſo wiſe and godly as himſelfe; his parents and friends are of ſmall reputation among their neighbours, hee is of very meane education, few of the richer or wiſer ſort make any great reckoning of him. If he were of ability, power, friends and learning, as hee is but meane and bare, hee would happily prooue a dangerous fellow; for he is very bold, hee vſes very broad ſpeeches, and takes too much liberty to himſelfe, to ſpeake of ſuch things, as better men then himſelfe will not talke of: he muſt haue an oare in euery mans boate, he makes euery man his text; a melancholy fellow, not of a ſound braine, very malitious, and ſpleenefull; vnleſſe I and many more be deceiued, ſome thinke that hee hath beene beſide himſelfe: I haue ſeene him chollericke enough for all his mildneſſe, and heard him raile on his betters; hee will be taken vp ere

Iohn 7.12.

it be long at one hand or other.

Theſe and ſuch like things would worldlings ſpeake of him, and (I feare) farre worſe: for they that ſticke in the outward letter and bare titles of religion and Chriſtianity, haue beene, are, and alwaies will be, vtter enèmies of the life and ſpirit thereof, to the true Preachers and ſincere profeſſors thereof, being like to the earthly and bloudy Edomites, which vnder the title of circumciſion, and the children of *Abraham*, claimed to themſelues the chiefe religion, and hated the true worſhippers of God.

For the further clearing of this point, I will bring in two interlocutors, or ſpeakers, *Eulalus* and *Mataeologus*, in which two perſons you may eaſily behold the eſtate and conditions of theſe times, and ſee the common carnall Proteſtant ſet forth in his colours.

Mataeologus. Au, I pray you iudge charitably of your brethren, you run out now too farre.

Eulalus. A man may be charitable though hee be not fooliſh. Hee may be charitable, though he iuſtifie not *Eſaus*, that preferre their bellies, profits, and pleaſures before Gods kingdome, and mocking *Iſmaels*, that being heyres of worldly things, haue the children of God in deriſion, becauſe they haue not, or becauſe they will not worſhip the golden Image *Mammon*, nor reuerence them, nor count them the happier for their Image ſake.

Mataeol. Theſe and ſuch vnhallowed ſpeeches are too common in the mouthes of many preciſe fellows, there is nothing with them but Scripture, but others that haue not the Scriptures in their mouthes, ſo much [*and therefore neither in their hearts,*] are as good as they, for ought I [*blind Bayard*] ſee. What, doe you thinke, becauſe wee regard not them ſo much, that therefore we would not regard our bleſſed Sauiour, or the holy Apoſtles, if they were in mans appearance among

among vs? there is none but they would ſpend goods, body, and life for him: there is none vnleſſe very few (*ſuch as thou art*) but they would leaue all, and follow him, yea we would reſigne all that wee haue, and all that wee are into his hands, to diſpoſe at his gracious will and pleaſure, or elſe we were as ill as the Iewes, as *Pilate* and the Phariſees, and worthy to goe to hell with them: (*I doubt you will proue your ſelfe to be little better in the end.*)

Eulalus. I would be loath to prouoke you to anger, my purpoſe is in friendly manner to reaſon with you, not to offend you. Let vs ſpeake of an other matter. This queſtion was put forth to me by a friend of mine a while agoe, &c. What if a Lion were changed into a Lambe, whether would the old ſheepe be afraid and run away from him?

Mataeolog. Why, common reaſon anſwereth that queſtion, at the firſt hearing, if the Lion were turned into a Lambe, hee ſhould be counted and vſed as a Lambe, and hee might well be afraid of other things, that before were afraid of him.

Eulalus. You ſay well, and as the thing is. What if a man went to the wars in a far country, and had been forth twenty yeeres, many men ſuppoſing that hee may be aliue, ſome doubting that he is dead, ſome auouching that he is aliue, and will come ſhortly. Now if this man came in the forme of a poore man, or a ſeruant, to his owne houſe, as *Vliſſes* did, what would his owne family ſay and doe to him?

Mataeolog. I thinke he ſhould haue *Vliſſes* intertainment, they would mocke and deride him, and thruſt him out by the head and ſhoulders if he troubled them too much, and ſend for the Conſtable to carry him away to the ſtockes if he would not be ruled, and be gone.

Eulalus. What if a King ſhould diſroabe himſelfe of

of his glory, and come among his ſubiects, in the outward ſhew of a poore man, or a ſeruant? put the caſe that he ſhould come to dwell in your towne, behauing himſelfe harmeleſſy and innocently among you, obeying all his owne lawes to the full, and good orders of your pariſh, what would men ſay, and iudge of him?

Mateolog. I thinke there is none, but they would count him an honeſt poor man, though there be ſome that is apt to ſpeake badly enough, whem ſmall occaſion is offered, and if he were neuer ſo good, he ſhould neuer pleaſe all parties, for our towne is as the reſt of the world is.

Eulalus. But what if he ſhould begin to meddle in your townes matters, and to finde fault with your rich men for their vniuſt, hard, and vnlawfull dealings, likely enough, all in your pariſh obſerue not law, nor good order, eſpecially if it be not for their profit: ſome are wronged and oppreſſed among you, the ſmall offences of ſome are made heynous crimes, ſome doe manifeſt wrong, and liue in bad and diſhoneſt ſort, and yet no man dare ſpeake of it: I ſay not that there are ſuch in your towne, but put the caſe there were ſuch.

Mateolog. To tell you the truth (for I haue known their dealings, and their qualities a long time) there were no abiding for him among them, if hee ſpeake but a word againſt ſome of them, though it were maniſeſt troth, hee were farre better runne his country than liue there; for the rich would be againſt him, and the poore to pleaſe the rich would doe nothing but abuſe him, ſome few might happily pitty his caſe, but they durſt ſay naught.

Eulalus. But what if his kingly maieſty appeared to them in his behauiour, words, geſture, counſels, wiſedome, aduiſe, learning, &c. they might eaſily ſee him

him to differ from ordinary and common men and to goe beyond themselues in all things, would they not reuerence him then thinke you, for all his meane estate?

Mateolog. They would euen doe as the Scripture saith in one place; when a rich man speakes, euery one must hold his tongue, and praise him, though he be a foole; but if a poore man speake, they say, what fellow is this? and if they get but any aduantage against him, they will euen hang him, if they could, such a saying there is; and euen so would they say to him. I may say it well enough, and doe them no wrong, for they haue neuer yet beene better; therefore King me heere, King me there, if the King were in such maner among them as you talke of, they would make him a subiect, Ile vphold you for all his wisedome, counsell, &c. for they scorne that any meane man should teach or controll them.

Eulalius. But what if the King of Kings, Iesus Christ, should come downe from heauen in such appearance among them, as he was on earth in the state of his humiliation, and should deale plainely with them as hee did with his owne countrimen, *Luke* 4. and with the Pharisees, *Mat.* 23. would they not be filled with wrath and indignation? would they not be ready to cling like Bees together, to make him weary of the towne? would they not seeke to intangle him in his own speeches?

Luke 4.
Math. 23.

Mateol. It is like enough that if hee once crosse them, they would deale badly enough, and haue little regard to his Sermons, they are so full of pride of heart and couetousnesse, as they would turne off euery thing with mocking and iesting, if otherwise they could not reuenge themselues of him. And I thinke there be too many such like euery where.

Eulalius. How happeneth it that your Minister instructeth

ſtructeth them no better, hee might reforme many abuſes and diſorders among you, if hee were diligent in preaching and applying the Word as hee ought to doe?

Matæolog. Our Miniſter is more diligent then hee neede to be: hee might take leſſe paynes, and haue the more thankes. There hath beene more diſquietneſſe ſince his comming, then euer there was before, but hee gayneth naught by that; for I beleeue hee feeles the ſmart of it in his Tithes payment. His predeceſſor made a pretty liuing of it, becauſe mens harts were more towards him: Againe, he was a good husband, and neither mak't nor medled with any man, or his doings, as this man doth. And to tell you the truth, I my ſelfe (though he neuer harmed me) cannot fancy him, nor like of his doings.

Eulalus. Why, what are his paynes; you ſpake euen now as though he were no husband.

Matæolog. His paines is a deale of lip-labour, all againſt himſelfe; there is nothing but catechizing and preaching with him, if he hold on as he hath begun, hee will catechize all the good ſeruants out of the towne, he makes vs euen all weary of him. Youth muſt not play on the Saboth day, betweene Morning and Euening Prayer: old people muſt not meet together at the Ale-houſe to make merry, as they had wont to doe. A man muſt not doe any ſmall Iobb, nor walke to other townes vpon buſineſſes, nor make bargaines on the Saboth day, and I cannot tell what a hundreth ſuch like prattles (it would make a horſe breake his halter to heare all) but if all men were of my minde, we would giue him the hearing (ſeeing we cannot tell how to remedy it) but wee will doe as our fore-elders haue done before vs, as for him, we know not whence he came, nor what hee would haue: when hee hath made an end, let him doe it, &c.

Eulalus.

Eulalus. You ſaid euen now that he bred much diſquietnes among you, tell me wherein he ſo naughtily behaueth himſelfe, and I will talke with him: it may be I ſhall preuaile with him for a friends ſake of mine that hath beene a Benefactor of his.

Matrolog. Faith, I cannot ſay that he is of a naughty behauiour; for he neuer ſues nor troubles any man. For indeede the poore pay him all his due, becauſe they dare not withſtand him; neither doth he looke for more then his due, nor all that, as the report goeth: And as for the rich, he will not ſtand much with them (they are ſo froward) vnleſſe they too groſſely wrong him; and wrong him they will, doe what hee can, and I thinke in my conſcience, that ſome counts it the beſt and cleereſt gotten goods.

But heere is the miſchiefe, hee is too bold, and too indiſcreet in his Catechizings and Sermons, he neuer keepes his teske, but is alwaies roauing into Townes-matters, and mens manners, that he hath nought to doe with: We are not ſo ignorant (as it pleaſes him to terme vs ſometimes) but we can ſee when he leaues his teske. What is it for him to ſtand telling vs of ſuch things as are not in the Scripture? We haue ſome in our towne that can read indifferently well marry, and are good ſenſible men, that can finde no ſuch matter in the Bible: Wherefore we thinke that hee is too preciſe and curious. It comes ſurely of pride, that hee would haue all men ruled by him (and that our townes men know well enough) and that both his apparell and medling in high matters doth teſtifie; or it comes of malice, for hee hath no good neighbourhood in him: or of enuy, euen as other poore men grudge at, and enuy rich men: or of choller, for he will be angry oft times we know not for what, euen when no man hath wronged him. Well; he thinkes there is no man ſo good as himſelfe, but I thinke there is none ſo bad

as hee, and ſuch like Puttricans; but if hee cannot be content to read the Word of God to vs, and to trouble vs with no ſuch bibble babble, ſome of our rich men will ouerpowre him and remoue him; hee had beſt to looke well to himſelfe; *(being among Scorpions,)* you ſhould be greatly his friend if you would aduertiſe him of theſe things, but in no caſe tell him, that I ſpeake ſuch things vnto you.

Eulalus. I am ſorry to heare you ſay that hee behaues himſelfe ſo indiſcreetly among you, eſpecially in the worke of the miniſtery, doe you thinke that he ſpeakes all of pride, enuy, malice, and choler?

Matæolog. He doth, he doth without doubt, euery man ſees, and ſayes that; for if hee would let them alone, they would let him alone, that's a cleare caſe: for I haue heard many ſay ſo, and I fully beleeue it, I know it partly by my ſelfe. Heere is a fine man not farre off (you cannot but heare of him) a very good ſcholler, he is as perfect in his Greeke and Latine as in his Engliſh, it will doe one good to heare him, hee will goe from the Ale-houſe to the Church, and make as good a Sermon, and a better then our Miniſter can doe with all his weekes ſtudy: hee goes not an hare-breadth from his teske, to meddle of any by-matters, as our miniſter doth. The common ſaying is true, the beſt Schollers are the leaſt medlers: hee deales with nothing but with Gods word, and hee hath therefore the good will of all the pariſh, and wants nothing that they can doe for him.

Eulalus. If they loue ſo to heare him, then they are a people of good knowledge; they ſurely know how to order their liues after the rule of Gods word; becauſe he holdes himſelfe ſo to the word of God, and meddles with nothing elſe.

Matæolog. Nay, I thinke they haue as little to ſay, as wee haue: Wee haue ſome talkatiue (but needy) fellowes

lowes in our pariſh that are able to put them all downe in reaſoning, and I doubt the Miniſter to: but neither wee nor they care for them, they might guide their tongues, and keepe their friends if they were wiſe. Such poore men ſhould mind their buſines, and pleaſe their Maſters, and not runne to Sermons, and buſie their heads, they know not about what. We care for no ſuch pratlers that will bee making themſelues better then other men. But I know what I know, they that carry bookes in their pockets, carry the Deuill in their hearts. And to tell you the truth, wee care for none that followes or fauours our Miniſter: for there is no good neighbourhood, nor good fellowſhip in any of them. I thinke more than I will ſpeake of, but what this world will come to, the Lord knowes.

Eulalus. It ſhould ſeeme by the drift of your ſpeech, that you are in your pariſh, as they are in many more; one man is againſt another, and all againſt the Miniſter for his Preaching and Catechizing, as though Gods word were your common aduerſary, euen as *Herod* was againſt *Pilate*, and *Pilate* againſt *Herod*, and all againſt Chriſt; or as *Simeon* and *Leui* brethren in iniquity.

Mateolog. What doe you compare vs to *Herod*, that killed S. *Iohn Baptiſt*: to *Pilate* that condemned our bleſſed Sauiour? And is our Miniſter to be compared to Chriſt, to S. *Iohn Baptiſt*, or to any of the Apoſtles? Hee! Whats hee? No body, almoſt none of our ſubſtantiall men care for him, nor any that is wiſe, onely a few ignorant baſe fellowes fauour him. It is more for a dinner, or a pot of beere, then for any good deuotion they haue, more then others.

Eulalus. Be not angry I pray you, I ſpeake not of you, but of them that are ſuch like. I take you to be my friend, and I hope neuer to giue you any iuſt cauſe to thinke hardly of me. I ſuppoſe that if *Iohn Baptiſt*,

Paul, Peter, &c. or any of the holy men in times past, were among you, in the appearance of an ordinary Minister (say, it were of your Minister) that you would reuerence him, suffer your selues to be instructed, and catechized with all readinesse and willingnes, acknowledge and confesse your sinnes, that you would be so farre from oppressing one another, as you would euen sell your possessions, and cast the money at his feete, as the Christians did at the Apostles feete, *Act.* 4 37. and that you would suffer your selues to be ruled and ordered in all things by his Sermons.

Mataologus. I truly, I thinke that I should euen doe so.

Eulalus. Yea, and all your neighbours that your Minister so troubles and disquiets, with his indiscreet preaching.

Mataolog. I thinke they would I promise you, else wee were all euen as ill as *Pilate, Herod* and the Pharisees, as you said euen now.

Eulalus. I thinke indeede you would bee all alike minded towards *Iohn* the *Baptist, Paul, Peter* &c. For they would be quiet, not medling with your corruptions in your townes matters, nor of your euill manners that you complaine of; they would preach learnedly, in Latine, Greeke and Hebrew, and scholler-like, as that fine man doth which you told me of, that men might haue a comfort and delight to heare them, as you said of him; they would not raile against honest men, reprouing them for their couetousnesse, oppression, vsury, bribery, enuy, lying, swearing, drunkennesse, adulteries &c. but they would preach the Gospell, letting all such matters passe, doing their owne duties, and letting other men alone by them, as your fine man doth: they would keepe company, and goe from the Ale-house to the Pulpit: they would respect your rich men, and not doe as your Minister doth, which

which makes no difference between the poore and the rich: nor betweene chiefe-charge-bearers, and beggarly persons. and thinkes well of none, but such as fauour his Preaching and Catechizing.

Matæolog. I perceiue now, that all this while you haue mockt mee: you seeme to be a fauourer of those hypocrite Putricans, Ile stand no longer talking with you.

Eulalus. My purpose was not to mocke you, but to let you see how many men do sooth and flatter themselues in the bare title of a Christian, or of a Protestant (as the common Papist thinkes it enough to haue the bare name of a Catholike) being in the meane time so far from the knowlede of God and true Christianity, as they are indeed the vtter enemies of Christ and his members, and yet know not so much. This is the deepest hypocrisie of all, whereby a man blinds not others so much, as he deceiues his owne heart. As for your selfe, I perceiue that you are full of the darkenesse of this world; but if it shall please God to haue mercy on you, and to open the eies of your mind, you will be ashamed of this folly that you haue vttered to mee; though now you thinke that you haue well spoken, and the rather becauſe you haue too many abettors in such ignorant Imaginations.

As concerning your Minister, that you so contemptuously speake of; I haue knowne him long, and am well acquainted with him. I am sure, vnlesse you seeke occasion, and deuise matter against him, you cannot iustly taxe him for any enormity; whether it be for not obseruing the Canons, or any temporall, or Ecclesiasticall Law, or in regard of the faithfull, and conscionable discharge of his calling, as the Lawes of God and man enioyne him; or in regard of his life and conuersation.

Whereas you say that he is more diligent then needeth,

deth, that is becauſe you deſire not the knowledge of God nor his waies. Your affections are ſet on the earth and earthly things: Therefore for feare of the Law you come to the Church, but for want of the Loue of God and his Word, you would ſoone be gone againe, to your drinking, gaming, iobs-doing, &c. as the dog returnes to his vomit, and the Sow to her wallowing in the myre.

Whereas you ſay, hee feeles the ſmart of it in his Tithes paying; this proceedes from your hatred of God, and of Ieſus Chriſt, whoſe children you boaſt your ſelues to be, as the Phariſees boaſted of God their Father, and of *Abraham* their Father. For by your owne confeſſion it is meerely for his preaching, and catechizing ſake, and alſo your good liking to your former idle Paſtour, manifeſteth the ſame. You haue Iewiſh and murtherous hearts by your owne confeſſion, for you diminiſh his liuing by your cunning and crafty ſhifting; you would faine bring him into ſhame and obloquie, and make him a common by-word by your daily miſtaking all his ſayings, and doings. His Sermons you turne off with raging at euery thing that you thinke is ſpoken againſt you; or elſe with bitter mockings. Yea, you proceed ſo farre in your Iewiſh rebellion, as you can and dare, and as the bribe can giue you libertie. If the Lord had not bound your hands and feete with the chaines of good lawes and gouernment, it is like enough your ciuill ſubſtantiall men would throw him ouer the Pulpit, and ſtone him out at the townes end, as the Nazarens would haue throwne our Sauiour Chriſt downe headlong from a rocke; *Luk.* 4.

Luke 4.

Whereas you ſo much commend your former miniſter for his husbandrie, and nothing elſe; thats your blindneſſe, for the Scripture teacheth you otherwiſe. Our Sauiour ſaith, *He that layeth his hand to the plough, and*

and looketh backe, is vnapt for the kingdome of God. You are his husbandrie, hee is to worke vpon you, to plow vp the fallowes of your hearts, to deſtroy and kill the vnprofitable weedes of ſinne and wickednesſe in you, and to make your hearts a pure and cleane ſoule for the Goſpell, that you might bring forth the fruit of holineſſe, and righteouſnes; that you glorifying God vpon earth, he might glorifie you in heauen eternally; and that hee alſo performing this duty which Chriſt (whoſe Steward hee is) hath layed vpon him, might ſhine as the ſtarres in the firmament for euer and euer, by turning you from the waies of death and damnation, to righteouſneſſe and life.

Whereas you call his paines a deale of lip-labour, and ſay hee will catechize all the good ſeruants out of the towne, and ſay that it would make a horſe breake his halter to heare all his prittle-prattle: The Lord open your heart, that you many know what you ſay, and ſee in what miſerable and fearefull eſtate you are. There is none of theſe things but you heare them proued & confirmed plainly by the Scriptures, and many of them are the very words of the Text. How hath Satan blinded and bewitched you, that he cauſeth you to mock God to his face, euen as he would haue brought *Iob* to haue blaſphemed him to his face? *Iob.* 1. 11. The Lord conuert you, and baptize you with the fire of his ſpirit, that you may be transformed into a member of Ieſus Chriſt: for truely you ſhow your ſelfe as yet to be but a limbe of the Deuill. What you are in Gods election, the Lord himſelfe knowes, but if you neuer repent, you can neuer be ſaued. Iob. 1. 11.

Whereas you ſay, you will giue him the hearing, becauſe you cannot remedy it, but you will doe as you liſt; It would make any Chriſtians heart bleed to heare you. For firſt you ſhew your cruell and reuengefull hearts (as the Iewes did to *Stephen*) in that you would haue

haue a remedy, if Law would giue liberty, and like enough, ſo farre as it would permit: For the hatred of worldlings againſt Gods Miniſters and children, is as a burning fire kindled by Sathan, and is like the vnquenchable fire of hell.

Againe, whereas you would giue him the hearing, and make no more adoe, you ſhew your reſolution in your obſtinacie: your meaning is, that you would not contend too much with him; that you will come to the Church as late as you can, and when you are come, to while away the time in ſleeping, or thinking on ſome earthly thing; and ſo let both him and the Sabaoth goe; for you thinke he cannot preſent you, and ſo long you care not.

Againe, you ſay he breedes much diſquietnes among you, through his bold and indiſcreet Sermons: In that you thinke him too bold, that is the pride of your own harts, which thinke that he ſhould be afraid of your faces, contrary to Gods commandement, *Ier.* 1.18. Is not the Lord able with the breath of his mouth to blow you all in a moment into the riuer of fire & brimſtone, as he cauſed the weſt-winde to blow the graſhoppers of Egypt into the red Sea? Alas ſeely wormes that creep on the earth, and ſauor of nothing but the earth.

Ierem. 1.18.

Whereas you taxe him of indiſcreetnes, that is your ignorance and indiſcretion, that know not white from blacke. You ſay he keepes not his text: What, would you haue him to doe nothing but read ouer his text an houre together? You might iuſtly then make him a common by-word. No, but hee roaues into townes matters, and mens manners, that hee hath nought to doe with. Though he hath naught to doe with them, yet God hath to doe with them, that, I hope you will grant. But when your Preacher applies the Word to your towne in particular, and to the hearts and conſciences of you and other men in particular, for your owne

owne inſtruction and reformation, then you ſay, he goeth from his text. Hee meddles of ſuch things as concerne him not. You can finde no ſuch thing in the Bible: what is this but ignorance, and hardneſſe of heart? you thinke becauſe you finde not the name of your towne and townes-matters expreſſed word by word in the text, and becauſe the houſes and names and particular actions of ſuch and ſuch men are not according to euery circumſtance at large expreſſed (as your grounds are butted and bounded in your leaſes) that therefore the text concernes not you, and conſequently none, and ſo would you haue God to haue nought to doe with you, no more than you would haue to doe with him. You thinke enough for you to know what you would haue; but what he would haue you cannot abide to know. Yea, your ſpirits (though not your tongues) doe ſay, depart away from vs, wee will none of thy waies.

And though you thinke, that you doe but ſpeake and doe againſt your Miniſter: yet the truth is, that you fight like Giants againſt God and Chriſt, whom you call your Father and Redeemer; and not onely you, but Satan by you, who rides you at his pleaſure. But you like the dumb horſe, or mule, that haue none vnderſtanding, know not whether you goe. And thoſe Church-robbers that thinke their miniſters tithes the beſt gotten goods, are the men that caſt lots for Chriſts coate: for Chriſt is crucified, and his garment hath Lots caſt for it till the worlds end. (I doubt this is a myſtery to you.)

Whereas you talke of preciſenes, curiouſnes, ſtrictnes, and Puritans (as it pleaſeth your ignorance to terme them) theſe and ſuch like termes are but the froath of an euill and mocking heart, and the ſcumme of a corrupt iudgement, that knowes not what the Miniſter, or what Chriſtian life meaneth.

You your ſelfe thinke, that this preciſenes, and too much buſying of himſelfe comes of pride, becauſe he would haue all men ruled by him; whereas the trueth is, (and as his behauiour among you ſhewes it, vnleſſe you be willfully, and ſtarke blinde) that hee wholly and altogether ſet.eth forth God vnto you, in his word, that you might be ruled by him, and that you, (as all men are) being by nature rebels againſt God, might be brought into ſubiection vnder him. And for this cauſe your miniſter doth abaſe himſelfe, that making himſelfe no body, God may be all, among you all, and in you all. And that his rule ouer you, your hearts, conſciences, and liues might the more clearely appeare vnto you, and in you; that he might preſent you a chaſt and pure Virgin to Chriſt: arrogating nothing to himſelfe, as Reualls and Antichriſts doe, thereby obſcuring Gods glory, but ſending and deliuering you as it were into the hands of God, and Chriſt, that gathereth and clocketh you to himſelfe, as the hen doth her chickins, by your miniſter. Wherefore euen as the Churle ſaith, Corne is too cheape, becauſe he cannot get ſo much for it as hee would haue, but the poore finde it to be too deare: euen ſo your own hearts are prone, ſtubborne, and rebellious, not his, and therefore diſdaine you to humble your ſelues to walke with your God, and intruding your ſelues into the roome of God, Antichriſtianlike, you as Sycophants doe in ſpirit ſay, that God is proud, which with the tongue, you as it were father vpon your Miniſter: being like the Libard, which for the hatred he beareth to man, teareth his image in peeces if hee finde it in paper, parchment, &c.

Did not *Corah*, *Dathan*, and *Abiram* rebell againſt God in the perſon of *Moſes*? Did not the Iſraelites caſt away God from ruling ouer them in the perſon of *Samuel*? 1 *Sam.* 8.7. See, if euer any of the chil-

1 Sam. 8. 7.

dren

dren of God ſpake this of the Prophets, that ſpake to them in the name of the Lord, whether Kings, Nobles, or Commons? But the rebells alwaies, not only Kings and Nobles, but euen the baſeſt miſcreants, tooke occaſion at the perſon of the Prophet to deſpiſe and caſt away the Word of the Lord, and to intreat his meſſengers deſpitefully, and as it ſeemes you doe, the Prophet which God hath ſent amongſt you, and to you.

You ſmile at this particular application, that I call your Miniſter a Prophet of God, but let mee tell you this by the way, that prophane perſons can heare the word of God in generall, I meane, ſo long as they vnderſtand it not, and know not what vſe to make of it; but when it comes to be applied in particular, they fal eyther to raging, or mocking, as *Luk.* 4. The Nazarens willingly heard our Sauiour Chriſt read his Text out of *Eſay*, and after he had begun to expound the ſame, they cómended him, & wondred at his gracious words, but when hee began to reproue their vnbeleefe, and hardnes of heart, (which you call medling of townes matters, & mens manners) they were filled with wrath, and went about to breake his necke: (They lookt for a temporall kingdome without them, and not a ſpirituall kingdome within them.) For theſe Nazarens boaſted of Chriſt, and thought it a great honour to their country & city, that a Prophet ſhould ariſe from among them, that could preach ſuch high doctrine, and worke ſuch and ſo many great miracles; yea they imagined alſo that Chriſt ſhould glory in their carnall gracing and honouring of him, as if for that end hee ſhould preach and worke wonders: which thing his owne kinſman alſo imagined, *Iohn* 7. 3. 4. For fleſh and bloud can goe no further. But when Chriſt comes to diſcouer their hypocriticall and carnall hearts, to reproue their infidelity, and that he will not carnally glo-

Luke 4.

Iohn 7. 3. 4.

rifie them, as they would carnally glorifie him. *Iohn.* 5. 44. then are they all in a rage, they will to their ability be reuenged of him, as it ſeemes you would be of your miniſter.

Iohn 5.44.

Againe, if they fall not to raging, then they fall to mocking, as the couetous Phariſees mocke Chriſt *Luke* 16.14. when they perceiued that he ſpake againſt them: and this is your deuice, by your owne confeſſion, you would not ſtriue much with your Miniſter (for want of power to do euill) but you will ſhew your hatred in your mocks, wrye lookes, priuy taunts, nips and girds, incouraging others againſt him, and bringing him and the Goſpell into contempt, by all the ſlie meanes you could, ſo ſhall rude perſons and abiects be actors of your wickednesſe: but carry your ſelfe as politickely as you can, and couer your ſhame with heathenish ciuility, as well as you may (as now a daies many of you are become as cunning as ſtage-players,) yet you ſhall but dance in a net.

Luke 16.14.

You ſay hee preacheth of pride, why? becauſe his apparell ſheweth him to be proud. There may be, I hope, a proud heart in a leather doublet, like that of yours, and there may be a meeke ſpirit, and humble heart in a ſtuffe gowne like that of his; you looke on the outward appearance, but God lookes on both your hearts. His apparell is ſuch as his calling requireth; and I know that for your cauſe alſo hee weareth ſuch to take away offence, and contempt, you are ſo apt to ſtumble at euery ſtraw; for ſuch as you, iudge onely according to the outward appearance, and would take occaſion at his meane apparell, to diſpoſe the Goſpell, as the *Nazarens* did. *Mark.* 6. 3. 4. and for this purpoſe the Church hath alwaies enioyned decency in apparell to Miniſters.

You ſay, hee preacheth of malice, becauſe he hath no good neighbourhood in him, becauſe hee goes

not

not to the Ale-houſe with you, and your hang-byes, haile-fellowes well met, to drinke and to game, and to preach ouer the pot (you would then heare him, with great deuotion, and not ſay he preached prittle-prattle) therefore he hath no good neighbourhood in him. If you knew what good neighbourhood were, you ſhould ſee none in any of you, ſo much as in him.

Mateo. Why, what call you good neighbourhood.

Eulalus. The Apoſtle tells you in *Epheſ.5.12. ſubmit your ſelues one to another in the feare of God.* If your fellowſhip and friendſhip be knit in God, it is good fellowſhip: If your feaſting and meetings be as they were in the Primitiue Church among Chriſtians, vſing your ſelues as in the preſence of God, there is good fellowſhip and neighbourhood. If you be affectioned to loue one another with brotherly loue, and in giuing honour one going before another, that is good neighbourhood, *Rom.12.10.* If your rich men prey not on the poore, by rent-racking, by ſmall meaſures and great prizes, but releeue them before they fall, and helpe them vp when they are fallen, *Luk.10.* 33.34 35. then are you good neighbours. Epheſ.5.12. Rom.12.10. Luke.10.33.34.35.

But if your good neighbour-hood be acted no where but at the Ale-houſe, in drinking and drunkenneſſe, ribaldry and ſwearing, in fooliſh iangling, rotten and vnſauory ſpeeches. In diſſembling, lying, couſonage in bargayning, inſnarings (called ale-houſe bargaines) waſting your good, like *Eſaus*: then is it ſuch like as S. *Peter* ſpeakes of, *1 Pet.4.3.4.* It's like the meeting of ſwine at their trough; and it ſeemes ſtrange to ſuch heathenish people, that good Chriſtians run not with them to the ſame exceſſe of riot, and therefore ſpeake they euill of them. 1 Pet.4.3.4.

You ſay alſo that he preacheth out of choler, and that hee will be angry when no man hurts him. You thinke belike, no man ſhould be angry for Gods cauſe;

you will take your brothers part, your kinſmans part, and your friends part, when you ſee him abuſed: yea, in his abſence, you will anſwer for him, it may be you will not deale onely words, but blowes for him, if you loue him well, and ſhould God haue no friends to take his part, not to ſpeake a word for him, nay, not ſo much as to looke with an angry countenance againſt his enemies. Hath not God beene, and is not God our friend that wee ſhould ſhew no loue at all to him? can a childe with patience ſee his Father wronged? and ſhould the children of God not be diſpleaſed when they heare the name of God blaſphemed? Surely if we loue our Fathers that begat vs, wee cannot but loue God much more which hath made both them and vs, and all the world, and maintaines vs all, and all for vs, of his own goodnes and bounty. If we loue our earthly Mothers, that endured ſome bodily paines in our birth, we cannot but loue Ieſus Chriſt, that endured the curſed death of the Croſſe. For our new birth; Our Mothers bring vs forth Children of wrath; firebrands of hell, but Chriſt hath brought vs forth children of God, and heyres of his glorious kingdome. Surely this loue of God towards vs, which is infinite, and endleſſe, ſhould moue vs to loue him; at the leaſt, to be diſpleaſed with his enemies, and the contemners of him.

Was not *Moſes* angry with the Iſraelites in Gods cauſe? *Exodus* 32. 19. Did not the Leuites out of their zeale of Gods glory ſlay euery man his brother, companion, and neighbour? Was not *Lots* righteous ſoule grieued from day to day, becauſe of the wickednes of the Sodomites? but you ſay, a man is angry for nought, if it be in Gods cauſe, you ſhew, what knowledge, what faith, what loue of God there is in you. This is farre from louing him with all the heart, ſoule, minde, and ſtrength. There is none ſo ready to

Exod. 32. 19.

anſwere

anſwere for themſelues as you are, yea, you will be very feruent and zealous in your owne cauſes: but you will hate or mocke them, that ſpeake in Gods behalfe. Whether doe you loue God, or your ſelfe better? whereas you ſay, that ſome of your rich men will ouer power him, and remoue him, vnleſſe he looke well to himſelfe; he knowes that to be the nature of the rich, which ſerue the golden Deuill Mammon, to hate all them that ſeeke to ſet forth Gods glory. Hee knowes that Mammon is now ſtrong in the world, and ſo full of ſophiſtry, that hee can make the Law a noſe of waxe, yea, and the Goſpell alſo, to turne them which way he liſt. Notwithſtanding he feares not the ſouldiers and ſeruants of Mammon, though they come like *Goliahs*, ſtrong men, ſenſible men, ſound cardes, well purſt, cunning vnderminers againſt him; for God hath put a ſtone in his ſling, euen his word in his mouth, and giuen him ſtrength to ſlay a Beare, and a Lion. God hath bidden him not to feare you: wherefore ſhould hee feare? *Ezech.2.6. Sonne of man feare them not, nor be afraid of their words, although Rebells and thornes be with thee, and thou remaineſt with ſcorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious houſe.* Ezech 2.6.

Wherefore I would counſell you to looke well to your ſelfe, that Satan and your owne ſins ouer-power not you, and remoue you cleane out of Gods fauour, protection, and kingdome.

Afterward, you come to tell me of a fine man, of a great Scholler, that vſeth more Greeke and Latine then Engliſh in his Sermons, and that it will doe one good to heare him. What edifying doe you thinke that any of his vnlearned hearers get by ſuch vſing of his Greeke and Latine? You your ſelfe ſay that they profit nothing in knowledge, and I thinke they profit as little in good life. What good is that you ſpeake of:

of? It is euen nothing but this, that you vse him, as an instrument to disgrace your Minister withall, by your odious comparisons-making. And because heereby you comfort, releeue, and refresh an accusing conscience, whiles that you dispose the plain-dealing of your owne Minister, and accounts him the right Preacher, that lets you liue securely in your sinnes.

Moreouer, doe you thinke it a decent thing for a Minister to goe from the pot to the pulpit? Should he not rather come from God, I meane from prayer, and Meditation, that he might pray and preach in fear, humility, reuerence, and zeale, as hauing the word put in his mouth from God, and speaking as from God, beeing in the glorious presence of God and his Angells?

You say that you haue talkatiue fellows in your parish, that can put them all downe in reasoning, and their minister too. It likes you well, and such as you, to call gracious words talkatiuenesse, and prattle. Marke what the Apostle saith, *Colossians* 3.16. *Let the word of God dwell plenteously in you, in all wisedom, &c.* In another place, *Let your speech be seasoned with salt*; but you thinke that vaine, foolish, rotten, and vnsauory speeches, should rather be plentifull in men mouthes; for with these I neuer heare you finde any fault, oaths, lyes, foolish iesting, ribaldry hath free passage without checke, or rebuke. And if such persons doe but humour and please you, then is all well, taken how bad soeuer it be, and with such like persons you loue to keepe company; but you haue no delight to tarry where there is sober talke, and Christian communication; as I haue seene diuers begin to hem, and to hum, and to hang downe the head, to yawne, raspe, and stretch (as being weary with long sitting) saying that they haue businesse, and therefore must away, and so sliuing out of the doores, presently stumble into an other

other place, where they will be as merry as cuppe and cann can make them.

But heare what the holy man of God, the Prophet *Dauid* ſaith, *Pſal.26 4.5. I haue not dwelt with vaine perſons, neither will I haue fellowſhip with the deceitfull. I haue hated the congregation of the wicked, and will not ſit among the vngodly,* And *Pſal.119.115. Away from me ye wicked, for I will keepe the commandements of my God.* And *Pro.14.7. Depart from the fooliſh man, when thou perceiueſt not in him the lips of knowledge.* And *Eccluſ.9.17. Let thy talke be with the wiſe, and all thy communication in the Law of the moſt high.* This is expreſly commanded, *Deut.11.19. We muſt ſpeake of the Commandements continually, when wee ſit at home, when wee walke by the way, when wee riſe vp, and when we lye downe:* but they that do thus, by your confeſſion, ſhall loſe their friends; if they loſe their friendſhip of ſinners, to obtaine the friendſhip of God, and his Angells, it is a gainefull loſſe, for there be more with them then againſt them.

Pſal.26.4.5.

Pſal.119.115.

Prou.14.7.

Eccluſ.9.17.

Deut.11.19.

Whereas you ſay (a wonted Prouerbe among prophane people) *A booke in the Pocket, a Deuill in the heart*; There be ſome that carry no bookes in their pockets, nor yet good words in their mouthes, which notwithſtanding haue the Deuill in their hearts. All are not bad that carry good bookes with them, nor all good, that haue no bookes. It is a Prouerbe among you, hee that doth as the Preacher would haue him doe, ſhall die a beggar: but there be ſome which dye beggars, becauſe they will not doe as the Preacher would haue them. And I my ſelfe haue heard ſome ſay, bring not vp your ſonne in learning, for it will make him a bad husband; but there be ſome bad husbands that were neuer brought vp in learning.

You call your honeſt men needy, in way of contempt. It is as eaſie for the rich man to ſcorne the poore for his pouerty, as it is for the fat Oxe that is

ready for the ſhambles to tread the feeble vnder feete.
Phil. 22. 12. The holy man *Dauid* was peſtered, and puſhed at with ſuch fat Bulls of Baſan, *Pſal.* 22.12. and bark't at with ſuch dogs, *verſe* 16. ſo was Chriſt alſo, whereof he was a figure; and ſo are, and ſhall all Chriſtians, eſpecially the poore, that can leaſt helpe themſelues. Marke well, what our Sauiour Chriſt ſaith, *It is as hard for a rich man to enter into the Kingdome of Heauen, as for a gable rope to paſſe through the eye of a needle*: The temptations of Mammon preuaile ſo much with them, as that they cannot ſubiect their hearts to the Goſpell; they will not haue Ieſus Chriſt to be King and ruler ouer them, like the murtherous Husbandmen in the Goſpell, they cannot abide to do homage to Chriſt; ſuch manner of ſeruice is too baſe, with the proud and licentious worldlings. It will not afford ſuch meat, drinke, and cloth, as a man ſhould haue, and there is no liberty but continuall paines-taking. Lewd ſeruants that take no pleaſure in their Maſters profit, nor delight in a well ordered family, loue to ſerue diſſolute and prodigall maſters, where they may haue great wages to maintaine pride, wantonnes, and gaming, and where they may haue full ſcope and liberty to ſay and doe what they liſt: Euen ſo, moſt rich men, and all worldlings, haue no pleaſure at all in the profiting of Chriſt by their faithfull ſeruice, neither haue any delight in his gouernment and family, there is ſo much ſtrictneſſe, curiouſneſſe and baſe work; but they muſt ſerue golden Mammon, that will giue them wage enough, they ſhall want nothing that will doe them good, for there is neither pinching nor ſparing, neither ſhall they be reſtrained of their liberty.

Now ſeeing that theſe worldlings are ſuch bad and froward ſeruants, Chriſt which is a ſtraight and hard man, and therefore lookes to haue his buſineſſe well followed, and to receiue his owne with aduantage, will haue

haue thoſe that haue not dwelt in wanton and prodigall houſes, where there is nothing but eating and drinking, mirth and paſtime; but hee hath choſen the poore and needy to confound the rich; the fooliſh and ſimple, to confound the wiſe and the learned; the weake, and helpleſſe, to bring to naught the mighty and the ſtrong, 1 *Cor.* 1.26.27.28. This Scripture is fulfilled in your owne eyes, in your owne towne, and yet you cannot ſee it, becauſe he lookes on the heart, and hath mercy on whom he will, and you contrarily looke on the outward appearance, and iudge thereafter. In *Marke* 6. Chriſt preacheth in his owne country, and worketh miracles there alſo, but how do they heare him and receiue him? Whence hath he this doctrine? What wiſedome is this that is giuen him? How doth hee worke ſuch great wonders? Is hee not a carpenter? are not his Mother, Brethren, and Siſters with vs? But heere was all, and therefore Chriſt maruelled at their vnbeleefe. In the weake and meane outward appearance of Chriſt, they might the more clearely haue ſeene the power, wiſedome, and glory of God, had they not beheld him with fleſhly and carnall eyes.

1 Cor. 1. 26.27. 28.

Marke 6.

So may you ſee the mercy, grace, and goodnes of God in opening the eyes of your poore men, tradeſmen, labouring men, vnlearned men, men of no education, of no meanes, ſuch as the Diſciples were; not ſo ſenſible and ſo wiſe as ſome of your rich men are, not booke-learned as they are, not at leyſure as they are, but alwaies in ſome labour and trauell, and yet can they put downe all your ſenſible men in reaſoning, and your fine Latine Preacher with them. Is not this the power of God inlightning their mindes, mollifying their hearts with the oyle of grace, and ſanctifying the word vnto them which they heare? Heereupon comes this difference betweene them, and

the rich, and betweene other poore men and them. They hunger and thirſt after the word of God, therefore God ſatisfieth their ſoules with God, and they are fatte and well-liking, the rich haue not this ſpirituall hungar, and thirſt, and therfore they are ſent empty away. *Luk.* 1.53.

Luke 1.53.

Theſe poore men among you (whom God hath receiued to mercy) you call pratling fellowes, beggarly perſons, Puritans, with other mocking, vngodly, and enuious termes. Our Sauiour Chriſts countrimen admired his doctrine, wiſedome, miracles, but euer in the end they came in with their (But:) He is but a Carpenter, but of meane parentage, but of meane education, &c. Euen ſo doe you come in alwaies with your But: but he is no Scholler, but he is no linguiſt, but our rich men and great men regard him not; hee is but this, he is but that: ſo you make this But, a ſtumbling blocke, or rather a brazen wall to ſeparate you from Gods Kingdome. The Lord turne your hearts.

Againe, you ſay ſuch poore men ſhould mind their buſineſſe, and not runne to Sermons: this running to Sermons indeede is a great beame in your eyes: you commonly iudge them vnthrifts, that ſpend an houre in the weeke day at a Sermon: but you neuer ſpeake of them that ſpend many houres in the weeke in idle talke, or at the Ale-houſe. Nay I haue heard your owne tongue commend a tradeſ-man, for his orderly courſe of life; and among other things, that hee would goe twiſe or thriſe in the weeke to the Ale-houſe; if hee liked the company; but he duely kept his ſtint, hee would not paſſe his houre vnleſſe by great chance. Neither doe I ſimply diſallow this thing in him; but if he beſtowed one of theſe houres in the hearing of a Sermon, I ſhould thinke the better of him, and ſo would you to. For I am perſwaded that you your ſelfe thinke the Church better than the Ale-houſe, and the word

word of God to be as needfull for the ſoule, as Ale for the body. And if they offer not the ſacrifice of fooles, but giue diligent eare, and laying vp that in memory which they heare, ſhall afterward vpon occaſion ſpeak of the ſame, I hope that you for your part will not terme them pratlers, nor hate them for it, but rather commend them, and loue them, preferring them before others that haue that care to know God, nor deſire to heare his word.

Alaſſe, I am ſorry to heare you ſay, that you care for none that followes, and fauors your Miniſter. You ſhould all fauour him, and follow his doctrine: yea, and him alſo, wherein hee followeth Chriſt. You ſhould be his fellow-helpers, and gather with him, and not ſcatter abroad, nor hinder the worke of the Lord in his hands. You rich men ſhould countenance him all that you can, that thereby all ſorts, and euen the worſt people might be moued to reuerence him, which in the contempt of him, contemne the word of God, and God himſelfe, whoſe meſſenger he is. They ſhould couer his faults, and infirmities, that by ſuch things the word of God be not euill ſpoken of among them that ſeeke ſuch occaſions. They ſhould helpe and releeue his wants (as all true Chriſtians euer haue done,) that pouerty hinder not the worke of the Miniſtery and ſo your ſoules be ſtarued, and famiſhed to death through the pining of his body.

You will meate your oxen, and keepe your horſes well, that they may be ſtrong to labour, elſe your buſineſſe will lye vndone: ought you not then much more to maintaine your miniſter, that your ſoules may be filled, and ſatisfied with good? Will you withdraw meat from your beaſts, that they might not worke, and yet would haue your worke done? ſurely you would thinke him hardly well in his wits, that would doe ſo: euen ſo, will you ſacrilegiouſly withdraw your Miniſters

Miniſters maintenance, that he might not preach, and yet would be ſaued, this is ſpirituall madnes, and dead drunkenneſſe.

Alas for you, I pitty your caſe, I perceiue how the gods of this world, Satan and Mammon, haue blinded the eyes of ſome of your rich men, and hath preuailed ſo much with them, as he hath brought them to be ranke Phariſees, as ill and worſe then they, that perſecuted Chriſt.

Some few of them, it ſhould ſeeme, being fat at the heart, and full in the purſe, are prickt with pride and vaineglory, whereby they ſeeke to ouer-power all the meaner ſort, to prey vpon them at their command, both to ſay and doe, not what truth and right is, but what they would haue. If any ſubmit themſelues and yeeld to them in all things, magnifying and praiſing them, him they will countenance and fauour and chiefly giue him faire words; but all accompts in the end being caſt, he ſhall finde himſelfe nothing helped, or bettered by them, vnleſſe it be of other mens coſt; but if any diſlike their doings and croſſe them ſometimes, yea, when he can doe no other, vnleſſe hee will burthen his conſcience, him they will be reuenged of, diſgracing him, and watching opportunity to thwart him; and as I may ſay, to worrie him if they could. And by thoſe meanes haue they brought, and ſeeke to bring all men into their ſubiection, whereout they ſuck no ſmall aduantage.

Now theſe men cannot abide your miniſter for his plaine dealing with them, yea like enuious Riualls they cannot abide that any reſpect or reuerence ſhould be had, or giuen to him, for they thinke it great diſgrace to them, that any man ſhould be preferred before them in any thing in your pariſh; yea they make accompt of your miniſter, but as of a bodily ſeruant for outward Church-duties, according to Law, and that therefore

fore they pay his tithes as his wages. They would not haue him to meddle or make with townes-matters, which are ſwayd after their owne luſts, nor of their wickednesſe, becauſe they would not haue their vglineſſe and ſhame vncouered before the eyes of the world, nor the gnawing worme of their galled conſcience ſtirred and ſet on worke before the time, (the Lord conuert them if it be his gracious pleaſure.) Hence it is that they ſeeke to ſingle out all men from him, that being left alone, and no man daring to ſpeak in his behalfe, no not the manifeſt trueth, they might vpon euery light occaſion vſe him at their pleaſure: but though all men leaue him, yet God will aſſiſt him, in his owne cauſe; and in the end all men ſhall ſee his power in the conuerſion, or in the confuſion of theſe wicked Caitiues.

Mat.olog. It is euen as true, that you ſay, as God is in heauen. They are ſo fed as they are like a foole with a full belly, and a bable in his hand. No man can bee in quiet for them: they are euen the moſt venemous people that euer man came amongſt; it is not poſſible to eſcape their hands, but they will one way or other miſchiefe him: I haue had but too much experience of —— &c.

Eulalus. How bad ſoeuer they be, let not vs be moued to impatience, but vſe good words; If wee ſee their wickednesſe, let vs hate it, but let vs loue their perſons, God can make them veſſels of holineſſe and righteouſneſſe at his pleaſure. A ſoft anſwere pacifieth wrath, and good words quench the coales of ſtrife: we muſt not ceaſe to be good becauſe they are euill.

But to make an end of my former ſpeech vnto you; If you remember, you were angry with me (when vpon your owne ſpeeches) I ſaid you were like to *Pilate* and *Herod*, one againſt another, and all againſt your Miniſter; doe you not euen now ſay the ſame vpon another

other occaſion) terming them venemous, and full fooles with bables? Whereby it appeares that you are now with them, now againſt them; faine would you haue their fauour, but your owne will withall; but your loue to Gods word, and your miniſter is like theirs. Well, I perceiue that ſinne raignes in a company of you, and that Satan rules you at his pleaſure. When you and they are at ſome variance, and the Miniſter, as his text doth lead him, doth reproue ſome ſinne that you know them guilty of, that ſinne you remember well, and will be rehearſing of it, and curri-fauouring with the Miniſter, to ſhroud your ſelfe vnder him: this you doe out of a reuengefull heart to diſgrace and defame your neighbours, and that in making others bad, your ſelfe might ſeeme good. Again, when time ſerues, you will ſide to them againſt your miniſter, and call his reprouing of ſinne rayling againſt honeſt men, and ſay that he hath no neighbourhood, nor loue of his people in him: that hee ſpeakes all out of pride, malice, enuy, choller: Whereby a man may eaſily ſee, that ſome among you are religious, ſome prophane and vnmoueable in their wickednesſe, ſome crafty ſhifters, ſeruing themſelues of both parties, hating the one, and not louing the other.

What ſay you now, being in this tune that you are in? Put the caſe that *Iohn* the *Baptiſt*, or *Paul*, or *Peter*, &c. or any of the holy men of former times, ſhould come to Preach among you: put the caſe that Ieſus Chriſt himſelfe ſhould come, (I meane not working miracles, nor diſcouering themſelues) but preaching, and teaching in ſuch manner as they did to the Iewes, & to other peoples, when they liued on earth? You ſay you would heare them, follow them, reuerence, and honour them, confeſſe your ſinnes, you would ſpend goods, body, and life for them, you would caſt all that you had at their feete, and ſuffer your ſelues to

be

But the manifeſt trueth is, that Chriſt himſelfe ſhould finde no better entertainment, than your Miniſter now doth, nay farre worſe; for Chriſt vſed to ſpeake to the ſpirits of men, ſeeing hee knew the thoughts of their hearts, and their ſecret ſinnes; and therefore would you perſecute him with more deadly hatred. Hee would not preach comfort I warrant you to obſtinate and hard hearted Phariſees, nor frame his ſpeeches to the liking of their corrupt iudgments, and earthly imaginations, as you would haue your Miniſter to doe.

But you will ſay hee would be innocent, harmeleſſe, ſinneleſſe, giuing none occaſion, no appearance of euill, yea, hee would ſtoppe the mouthes of the worſt, that they could not ſpeake one euill word of him.

But by your leaue, that is well ſpoken which is well taken, and that is well done, that is well conſtrued. If you be of froward diſpoſitions, and euill harts, how would you take that at his hands, which were contrary to you? how would you being of ignorant and corrupt iudgements interpret his words, and cenſure his doings? It mattereth not onely who is the ſpeaker, and what is ſpoken; but alſo who is the hearer, and how it is heard. The ſerpent can finde poiſon there where the Bee can finde no poyſon but honey. And I haue often heard them ſay that the cunning Alchymiſt can draw gall out of hony, and hony out of gall: you muſt therefore conſider what heart and eares you haue: I tell you plainely, that vnleſſe Chriſt ſhould put new hearts into your bodies, you would heare him no otherwiſe then you doe your owne Miniſter, that cannot giue you new hearts. And though hee be moſt holy, yet would you eſteeme him a ſinner. What I pray you ſaid the proud and couetous

Mat.11.19. Mat.27.63. Mat.9.34. Iohn 10.20. Iohn 8.48. Iohn 9 24. Marke 3.21.

Phariſees of him? Hee is a glutton, a drinker, a common companion. *Matthew* 11 19. A deceiuer, *Matthew* 27.63. A Sorcerer, or worker with euill Spirits, *Matthew* 9.34. Hee hath a Deuill, and is madde, why doe you heare him? *Iohn* 10 20. Hee is a Samaritane, and is frantike, *Iohn* 8.48. They know that hee is a ſinner, *Iohn* 9. 24. yea, his owne kinſmen layed hands on him, ſuppoſing that hee was madde. *Mark.* 3. 21.

How then I pray you would the proud, couetous Phariſees in theſe daies receiue him? How would prophane mockers heare him? Euen worſe then they doe your Miniſter, or any other faithfull Paſtor elſewhere. For the more purely that the word of God is preached, the more doth it diſſent from the corrupt heart, and more neerely ſearcheth it, and makes ſinners more ſinfull, working more forcibly in the conſcience. Heereupon the rebellious ſinner preſently ſeekes for falſe releeſes, eaſe, and comforts, and that is by returning all vpon the Miniſter, hee is a Puritane, hee is phantaſticall, preciſe, indiſcreete, vncharitable; now he ſpeakes to himſelfe, for wee are no ſuch men; hee ſpeakes out of pride, malice, enuy, choller, falſe information, theres none worſe then himſelfe, ſuch Chriſtianity cannot be acted &c. How I pray you, did they cenſure *Iohn* the *Baptiſt*? Hee hath a Deuill, the Deuill is in him, a grimme dogge, a melancholy fellow, μισανθρωπος, &c. How then would you ſpeake of him, and of Chriſt? If new wine be poured into olde veſſells, whoſoeuer poures it in, and howſoeuer it be poured in, the veſſels will burſt. And if a new peece be ſewed to an old garment, how good ſoeuer the peece be, and how cunning ſoeuer the taylor be, it will rent away part of the olde: for the olde veſſell cannot containe the new

new wine, nor the olde rotten garment retaine the new cloath. If the pure word of God from Christs owne mouth were applied to your olde, fleshly, and rotten hearts, what containing or retaining would there be of it? Againe, so long as you are carnall, how can you iudge of those things which are spirituall?

The naturall man cannot perceiue the things of the spirit of God, for they are fooliſhneſſe to him, nothing ſounds well to his eare, but that which ſauours of fleſh and bloud. And therefore many dainty eared men can away with none but with ſcholler-like Sermons. The Word muſt ſauor of humane wiſedome and learning, elſe there is no more taſte in it, than in water, hee cannot abide to drinke it; but if it hath ſugar in it, or be mixt with wine, then for the ſugar and wines ſake, hee drinks it off, and commends it not ſimply, but *ſecundum quid*. But the pure word of God hath neither good taſte, nor good farewell, it goeth downe either like water in the ſottiſh, or like wormewood and gall in the hard-hearted and malitious.

Iudge now I pray you, how your froward rich men would heare, receiue, entertaine, and welcome Ieſus Chriſt, in whom they ſay they beleeue, whom they loue aboue all, and by whom they hope to bee ſaued. I feare that they which ſo greatly commend your fine man, that preacheth more Greeke, Latine, and Hebrew, then Engliſh, and which are ſo delighted and comforted with his languages, if Ieſus Chriſt were preaching to them, in ſuch manner as hee did on the earth, would hardly giue him friendly intertainement, they would hardly all agree to make him a ſtipend, or contribution, I doubt ſome would giue him neuer a penny, euen of them that are the moſt able.

Mataeolog. I am no Scripture man: I cannot answer you to euery thing: but it will not sinke into my head, but that we should all heare and obey Christ. Though wee be bad enough (as there is none good but God) yet wee are not so bad, I trust, whatsoeuer you say, I hope you are no Prophet, it is hard for you to iudge what wee are, much lesse can you tell what you would be.

Eulalus. I perceiue well that you are no Scripture man; for it appeares by you, that that gift is not yet giuen to you, neither doe you as yet desire it. For it may be that you are afraid to be termed a Puritane, or to be mocked of your friends & companions, and you loue not to be mocked. Whereas you say that I am no Prophet: It is enough for me that you are a Prophet in these things. For I haue said nothing but that which you haue said, and I build vpon your reason, and common reason.

You said euen now that if a Lion were turned into a Lambe, hee would be but regarded and vsed like a Lambe. Euen so, when God tooke our nature, euen mans true shape vnto him, was hee not regarded and vsed as a man in the world? Yea, and was hee not more despitefully and shamefully intreated in the world, then euer any man was before him? What if hee were in the same appearance now in the world, as then hee was, should hee haue any better entertainment in the world then his brethren haue now, and haue had? They that know not his members. (1 *Corinthians* 1.15. *which discerne all things, and are iudged of none:*) How should they know the head, if hee were among them? Surely he that knoweth the head, knoweth the members also, and hee that knowes not the members knowes not the head, for they are all one. *Heb.*2.11.

1 Cor.1.15.

Heb.2.11.

You

You ſaide alſo, that if a man were forth twenty yeares in a ſtrange countrey, and ſhould returne home againe in the forme of a ſeruant or poore man, that his owne family would not know him: Euen ſo Saint *Iohn* ſpeakes of Chriſt, *Iohn* 1.10. *Hee came among his owne, and his owne receiued him not.* If they had knowne him in *Moſes* and the Prophets, they would ſurely haue receiued him, as ſome beleeuers did. So if you know him not now in his Word preached, you could not poſſibly know him if hee were among you: for you can no way know him but by his voyce. Iohn 1.10.

You ſaid moreouer that if a King ſhould come into your towne in the forme of a ſeruant, or poore man, that hee would not be heard nor regarded at all, though hee ſhewed forth himſelfe in his countenance, geſture, behauiour, wiſedome, counſell, aduiſe, learning, &c. Euen ſo though Chriſt was the brightneſſe of the glory of God, and the liuely Image and patterne of his perſon in the world, the maieſty, power, greatneſſe, wiſedome, and goodneſſe of his God head ſhining in his perſon, face, countenance, words, workes; yet his owne knew him not. And if hee were in ſuch ſort among you, neither would you know him nor heare him otherwiſe then now you know him, and heare him by his voyce; if he begin once to meddle with you, and to reforme you, then you would not let him alone. Why? becauſe hee will not let you alone, as you ſaid of your Miniſter. Alas for you I pitty you, becauſe you cannot ſee your owne hypocriſie that you might repent.

There was a certaine Biſhop, that at a viſitation preached a very godly Sermon, and godlily, euen to the capacity of the meaneſt hearers. I heard him very greatly commended for his graue geſture, for

his diſtinct and ſober deliuerie, for his Fatherly inſtructions, ſpeaking plainely and familiarly as a Father to his Children, not ſo earneſt and vehement, and hotte, as young nouices are, &c. And hee was worthy to be a Biſhop. As for their Miniſter, hee was but a youngling, and as good as no body in compariſon of him. If they had ſuch a Preacher, they would giue I know not what (for theſe gaue little, or nothing towards the maintenance of their owne)

This great and generall commendation was ſignified to the Biſhop in priuate, &c. Now at the next yearely viſitation after, the ſame Biſhop came in the attyre and faſhion of an ordinary and poore miniſter, hauing his beard ſhauen, &c. offering himſelfe to bee their Preacher, for there was a ſpeech in the towne that their owne Preacher would goe away to another place. The Biſhop of ſet purpoſe did chooſe another text differing from his former in words, but not in matter, ſo that in a manner he preached the very ſame Sermon. Now the ſame perſons that did ſo much commend him before, did as muh diſcommend him now, and that in mine owne hearing. They ſaid that hee had no good geſture, but a heauy kinde of mooning of his body, that hee bended too much forward, and ſtood not vpright, that hee was nothing ripe, nor ready in his deliuery, that hee could be no ſcholler, becauſe hee was ſo plaine ſpoken, that almoſt any man might make as good a Sermon, that it differed little from ordinary talke, that hee enforſt, nor followed his exhortations with no vehemencie, nor earneſtneſſe, and that his words had no life in them, to ſtirre vp attention, or to mooue the affections of the hearers, that none of them would giue a penny towards his maintainance, and that they would haue

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an other kinde of Preacher than hee, or they would haue none. Euen so if Iesus Christ should come to preach among you in mans appearance, you conceit your selfe that you would heare him as Christ, but withall; you haue a secret confused imagination of some kinde of worldlie flourish, as the Iewes conceiued of him: but the plaine trueth is, that you would say and iudge no otherwise of him, then of any other faithfull pastour: for you commend you know not what, and you dispraise you know not what.

But now to trouble you no longer, let mee counsell and exhort you, as a friend, and Christian brother, cast away all these vaine and worldly Imaginations, pray vnto God to enlighten the eyes of your minde, that the glorious light of the Gospell might shine vnto you, which as yet is hidden from you, pray vnto him to take the stony heart out of your body, and to giue you an heart of flesh, a penitent, humble, and sober heart, leaue that foolish iesting, and that vaine Ale-house company keeping, betake your selfe to priuate prayer, and reading, and then GOD will heare you, and come vnto you, for hee will not turne away his face from them that desire to be acquainted with him, giue diligent eare to your Ministers Sermons and Catechizings, and meditate seriously after of that which you haue heard and offer your selfe to your Pastour and Shepheard of your soule, be not strange vnto him, as though you cared not for him, but let him see your amendment and conuersion, and be better acquainted with him, but yet in singlenes and sincerity, and if you once be entred into a good way, bee constant in it to the end without feare, or wauering, let nothing terrifie or affright you; whatsoeuer men iudge, say, or doe, care not you for that, nor be troubled, be ruled by the aduice of your minister,

ſter, before any other, and let your foote weare his threaſhold, for you ſhall finde more comfort, pleaſure, and delight in his company than euer you had in any thing all the daies of your vanitie, yea, you ſhall more and more perceiue in what a moſt miſerable eſtate you were in, and thoſe rebels your rich gluttons are in, vnleſſe they repent: You ſhall by Gods grace in time come to a more cleare, and perfect diſcerning of all things. You know the olde Prouerbe commonly vſed, *they that are in Hell thinke there is no other Heauen*, and the Oxe thinkes hee is going to the ſtall, when hee goes to the ſhambles. Bee not deceiued: The men of this world, which you doe call wiſe ſenſible men, are ledde by their ſenſe, and worldly craft to the Deuills Larder-houſe. And as the Apoſtle ſayes, when they thinke themſelues to be wiſe, they become very fooles.

I haue ſpoken thus boldly vnto you, becauſe I take you to be my friend; for I am ſure that I am yours: if you any way doubt of it, try mee in any thing wherein I can pleaſure you; onely let mee intreat you to conſider well of this point that you and I haue thus reaſoned of. I haue a good hope that howſoeuer you haue beene miſledde a long time, all the Angells in Heauen ſhall reioyce in your conuerſion. And I doe like you a great deale the better, becauſe you haue not left mee, and gone away from mee in a chafe, eſpeciallie being that I haue dealt ſo plainely with you as I haue done.

Mateologe. I can tell you, if you had ſpoken ſo to ſome of our towne, they would ſit on your skins while they liued.

Eulalus. Like enough: for it is the property of fleſh

flesh and bloud to be reuengefull, but the Apostle teacheth vs another lesson: *Auenge not your selues, I will repay saith the Lord:* My skirts are as well able to beare a Feather, as it is to sit on them; I trust that so long as I giue them no other occasion then I haue done, they shall haue no fast sitting, for the Lord will not leaue them that feare him, in their enemies hands.

The Lord grant that I may see some fruits of this conference in you at our next meeting.

By this short Dialogue it appeareth how the word of GOD is most commonly and generally heard and receiued, , yea, euen of all, that are not sanctified: For they doe either altogether heare it as the word of man, or at least when it is particularly applied, for their conuersion, and reformation, then begin they euer to seeke out arguments (for the Sophister the Father of lyes is at hand) for their hard hearts, for their lustfull liuing, for the saluing of an euill and corrupt conscience, drawne from the person of the Minister; yea, and to seeke out another shepheard, (some that Satan hath pickt in at the window) whom they may obiect against him: who if hee be a good Scholler, politicke and crafty for his owne aduantage, and of Gentleman-like fashion, then is hee, and such like to be preferred before their owne Minister, and such like, without all compare. And indeede, to say the truth, there is no more comparison betweene them, then betweene *Paul*, and the learned preachers, that so flourisht at Corinth. A foole will seeke out excuses for his foolishnes.

Wherefore seeing that this is the fourth and highest degree of Faith, whereby a man euen steps vp into heauen, the Apostle, and all faithfull Shepheards,

haue great cauſe of reioycing (as the Angells in Heauen alſo haue) and of thankſgiuing without ceaſing, when any man heareth the word, not as theirs, but as Gods, ſeeing that they alone, and none but they doe heare, know, and follow Chriſt their chiefe ſhepheard.

This then is the condemnation of the world, that they heare indeede, but with vnbeleeuing hearts, doubting, and wauering minds, and in a dreaming and ſlumbering manner, being like to *Salomons* ſluggard, *Prouerbs 6.10. Yet a little ſleepe, a little ſlumber, a little foulding of the hands to ſleepe; the weather is colde, there is a Beare, or a Lyon in the way*; It is yet early enough, there is no time yet ouerpaſt: many labour and trauell, hauing no reſt night nor day, yet doe they liue and die in pouerty; many lye and ſleepe, yet wealth commeth on them vnlooked for: That which will be, will be: It is but euen happen good, haue good, one good fortune or other will befall mee. I ſhall doe as well as I can, and as others haue done before mee. And thus doth ſlothfulneſſe get the vpper hand, and hold poſſeſſion ſtill, till at the length pouerty come ſodenly, and neceſſity like an armed man.

Prou.6.10.

This is the common practiſe of dead-hearted, and worldly minded men, they are continually called vpon, iogged, and rouzed, yet they heare, and heare not; like dreamers, and are poſſeſt with the ſpirit of ſlumber. Their hearts are fixed, and affections ſet on the earth and earthly things, euen as the tree is fixed, and rooted in the earth. They loue to lye and liue ſecurely in ſinne, being drunken with the profits, pleaſures, delights, pompe and pride of this world, hauing no affection nor fancy to God and godly things, being adulterers, adultereſſes, and fornicators of this world,

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altogether vnlike and contrary to the ſpouſe of Chriſt in the Canticles.

Hence it is, that they imagine and reaſon in themſelues like the ſluggard; yet a little more pleaſure in ſinne, a little more ſolace and delight in fleſhly luſts, a little longer ſpace of liuing after the pleaſant conceits and imaginations of mine owne heart, there is yet no time ouer-paſt, I ſhall repent and amend in my latter dayes, God is mercifull, and will not ſo ſtrictly deale with vs as theſe preciſe Preachers doe beare vs in hand, that would haue vs to be ruled and ordered by their phantaſticall imaginations: they would haue they know not what, and for ought we ſee; they are as ill as others. This preciſe kinde of preaching is come vp but of late yeares, and I thinke there were as good Chriſtians before, as euer there haue beene ſince.

Theſe and a thouſand ſuch like follies doe they imagine and vtter, tending all to the blinding and hardning of themſelues in their ſinfull and rebellious courſes. That which a man hath a ſpeciall loue, liking, and inclination to of himſelfe, hee may ſoone be perſwaded vnto by another, for any reaſon, though neuer ſo weake and ſeely ſeedeth him, and confirmeth him; whereas the ſtrongeſt diſſwaſions that may be ſhall preuaile little or nothing, or but for the time preſent: Againe, on the contrary, if a man out of his owne heart and iudgement haue no liking nor inclination, though hee be neuer ſo earneſtly ſet vpon, and by moſt ſound and ſtrong reaſons be diſſwaded by another; yet can hee be little moued or ſtirred, but euer returneth backe againe to his former diſlikes, like the heauy ſtone, that being rouled by great ſtrength vpward, doth of it ſelfe retire backe againe, ſo ſoone as we hold off our hands.

Thus it is with obstinate sinners, whose hearts are heauy, and stony, the strongest reasons that may be though neuer so plaine and euident, yea the very bare word of the text, being the immediate word of God, can preuaile little or nothing with them, they are so strongly possest with contrary imaginations, lusts and desires: but on the contrary, any weake, silly and fooliſh reason, any ignorant speech & groundlesse opinion feedeth them, and confirmeth them in their sinfull courses. Any thing will perswade the sluggard to be idle; so any thing will moone the sinner to spirituall idlenesse: And thus will those drunken and sleepy sinners doe, till death summon them to iudgement, and till the house be fired ouer their heads, and round about them, I meane till the elements melt, and the heauens passe away with a noise, as our Sauiour Christ saith, *Matthew* 24. 38. 39. *As in the dayes before the flood, they did eate and drinke, marry, and giue in marriage, vnto the day that Noah entred into the Arke, and knew nothing* (for they little regarded, and lesse beleeued *Noahs* preaching) *till the flood came, and tooke them all away; so shall the comming of the Sonne of Man be.*

Mat. 24. 38. 39.

Therefore it is no marueile if men commonly cast away the word of God preached, as but the word of man; but it is a marueile rather that men should heare it as the word of God, taking no offence at the person of the Preacher: for this proceedeth of supernaturall grace, but the other comes of naturall blindnesse and corruption. Great cause therefore haue we to reioyce and giue thankes to God for them, that receiue the Word from vs, not as our word, but as the Word of GOD; which is an euident token of true conuersion.

In this manner of receiuing the word hee confirmeth

meth them, by auouching that the word preached is indeed the word of Gods own mouth: By which briefe asseueration, hee preuenteth and cutteth off all obiections.

Furthermore hee amplifieth this their manner of receiuing the word, by the efficacy of the word in them [*which worketh in you:*] The word of man worketh on the naturall affections, and moueth them but to that, to which they haue an inclination in themselues: but the word of God worketh in man by regenerating and sanctifying him, that denying himselfe hee might be transplanted into Christ, and bring forth fruit in him, to the honor of God, not to the profit of himselfe, which no naturall man can doe. Philosophy and morall education instructeth and ordereth the life and manners, by restraining the brutishnesse of sinne, but it changeth not a man from being a bruit. Heerein then is the euident difference betweene Gods word, and humane doctrines, and instructions.

This working of the word he restraineth to the beleeuers [*in you,*] without faith we are dead in trespasses and sinnes, *Ephes.*2.1. And our Sauiour Christ saith, *The time shall come, and now is, when the dead* (sinners) *shall heare the voice of the Sonne of God, and they that hear it* (with humble, penitent, and obedient hearts) *shall liue.* Also the Apostle saith, *Ephes.*5.14. *Awake thou that sleepest* (in worldly and fleshly affections, & lusts) *and stand vp from the dead, and Christ shall giue thee light.* Now the dead receiue no nourishment. therefore neither they that want faith, as the Apostle saith, *Heb.*4.2. *The word which they heard, profited them not, because it was not mingled with faith in them that heard it.* Ephes.2.1. Ephes.5.14. Heb.4.2.

In the 14 verse following, hee prooueth that the word of God wrought in them by the outward worke or effect, [*For ye are become followers of the Churches of*

Iudæa in Christ: For you haue ſuffered the ſame things of your owne countrimen, as they haue of the Iewes. This is a ſure and euident argument of true hearing and beleeuing, to immitate the godly, and to haue fellowſhip and communion with them. Further, this fellowſhip and imitation is proued and tryed by the fire, namely by their ſuffering with them, this ſuffering is further tryed by the perſons perſecuting [*their owne countrimen, friends, kinſfolkes, &c.*] for that is the greateſt perſecution of all, and which can leaſt be endured, wherefore it trieth a Chriſtian man euen to the heart.

FINIS.

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